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TALES OF AMBRYM

by

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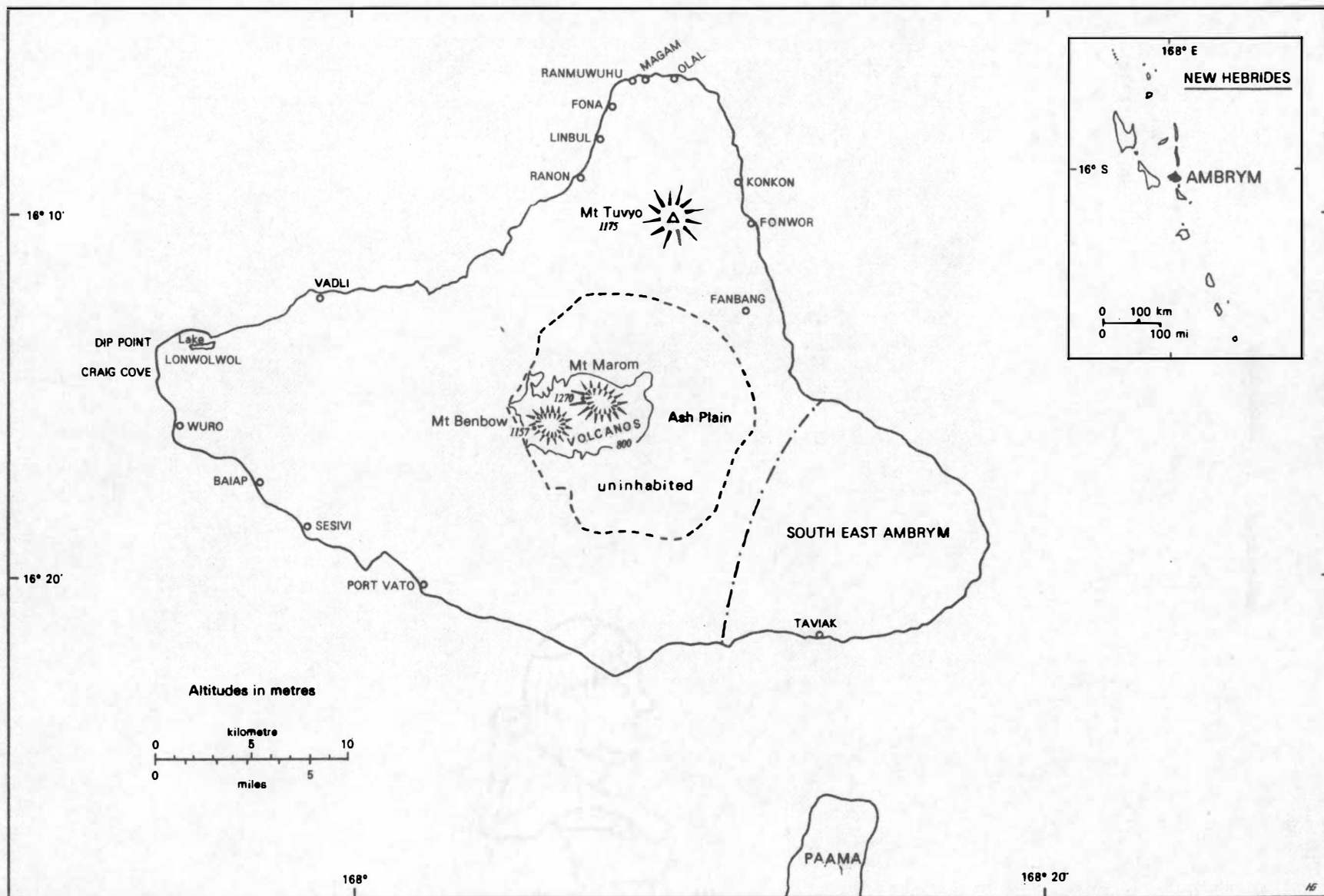
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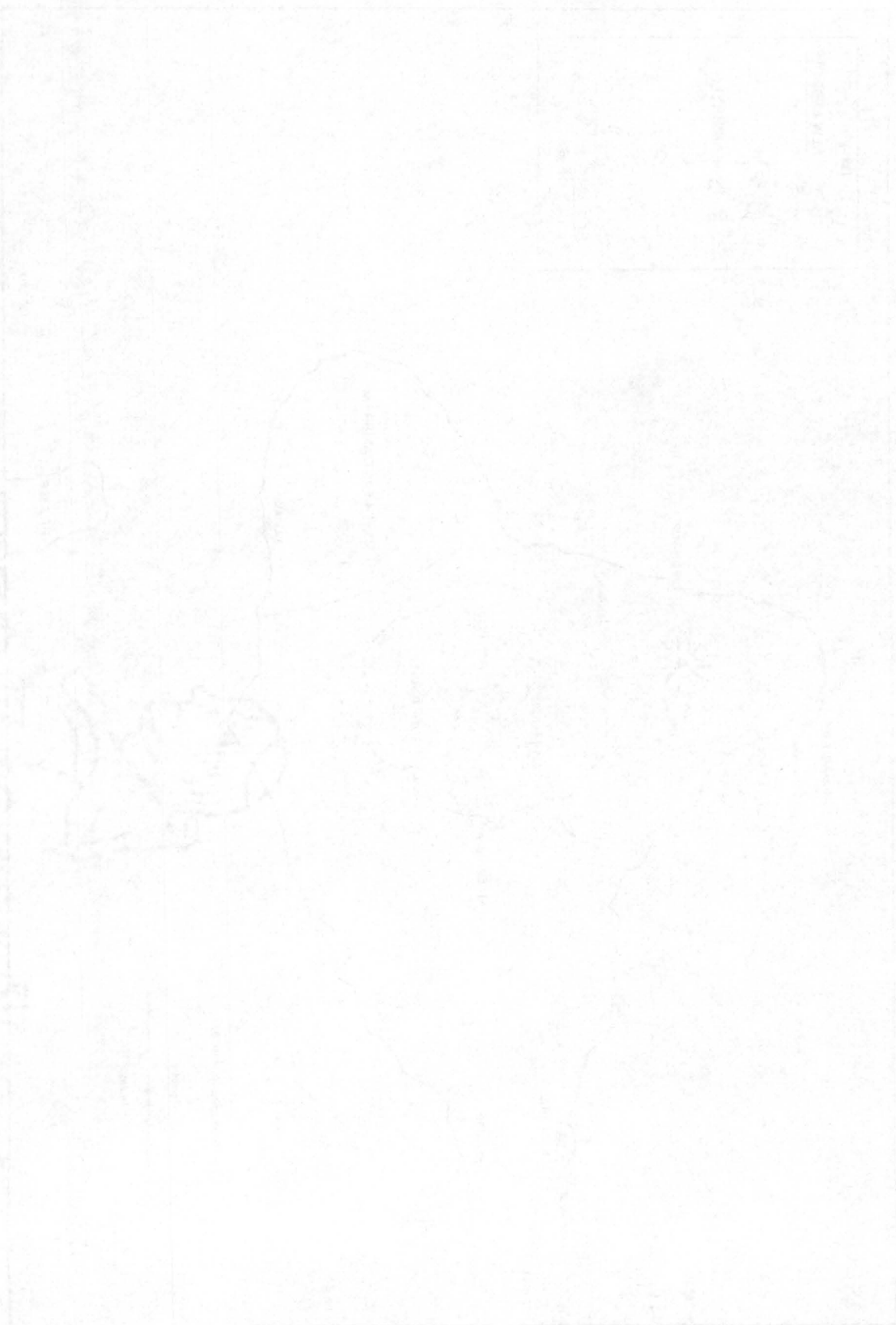
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MAP OF AMBRYM



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INTRODUCTION

The *Tales of Ambrym* presented here were originally Section 2 of Dr W.F. Paton's doctoral dissertation, *The Languages and Life of Ambrym, An Island in the New Hebrides*¹, submitted to the University of Melbourne in 1956. Dr Paton was about to revise his dissertation for publication shortly before his death in 1970. The revision was never achieved and the Editors of *Pacific Linguistics* decided that it was best to publish the manuscript unaltered, except for minor editing and the correction of a few obvious typing errors.

The present population of Ambrym is approximately 4,300. Five languages are currently spoken on the island², as follows:

1. North Ambrym (1,900 speakers)
2. Lonwolwol (400 speakers)
3. DaKaKa (Sesivi) (400 speakers)
4. Port Vato (500 speakers)
5. South-East Ambrym (1,000 speakers)

The first four languages on the list are very closely related, sharing in the vicinity of 70% common cognates on a basic vocabulary list. The language of South-East Ambrym is most closely related to that of Paama, and rather different from the remaining Ambrymese languages.

¹The dissertation has been divided into four publications as follows:

1. AMBRYM (LONWOLWOL) GRAMMAR, *Pacific Linguistics*, B.19.
2. AMBRYM (LONWOLWOL) DICTIONARY, *Pacific Linguistics*, C.21.
3. TALES OF AMBRYM, *Pacific Linguistics*, D.10.
4. CUSTOMS OF AMBRYM, *Pacific Linguistics*, D.11.
(Texts, Songs, Games and Drawings).

²See Map.

The *Tales of Ambrym* presented here are mainly in the Lonwolwol language, spoken in the South-West of the island; some are in the language of North Ambrym, as indicated in the text. In the first section of this volume, the texts are given with a literal interlinear translation, while the second section gives free translation of the same texts.

W.F. Paton worked as a missionary on Ambrym from 1933 until 1948. During this period he was responsible for many translations of the Scriptures, hymnaries and Catechisms, at the same time taking a very active interest in the life and customs of the Ambrymese people. The volume presented here, plus the three other volumes into which his dissertation has been divided bear witness to the talents and industry of this celebrated New Hebridean missionary.

THE EDITORS

ACKNOWLEDGEMENTS

It is my happy duty to offer my sincere thanks to those who have helped and encouraged me, not forgetting my friends on Ambrym itself. To all the people there who, over the years, gave me their friendship, accepted such service as we were able to offer them, and allowed me to become (at least in some way) one of themselves, here is my best thanks. Especially am I grateful to Da: and Ouan for the many patient hours of discussion and instruction. And to Mr J.L. Mitchell (of Ranon), and the Reverend Père L. Clénet (of Olal Roman Catholic Mission), I also offer my warm thanks.

Welcome encouragement and criticism came also from Dr C.M. Churchward, and especially from Dr A. Capell (of Sydney University); without his continued advice over the years, mainly by correspondence, the work could never have been satisfactorily accomplished. I am very grateful to my artist friends - Captain Brett Hilder, (master mariner, and Fellow of the Institute of Navigation), and Mr Harry Buckie, of Hobart, who most kindly drew the many designs from my original records and specimens, so that they could be artistically grouped together in section YY. I would also thank the Officers of the Social Development Section of the South Pacific Commission in Sydney for the encouragement which their promise to micro-film my work has been. For Mr Justice J.A. Ferguson's friendly help and encouragement I am also grateful.

*W.F. Paton,
The Manse,
Swansea,
TASMANIA. 1954.*

KEY TO PHONETIC SYMBOLS USED

Vowels

/i/	high front unrounded vowel
/ɪ/	lower-high front unrounded vowel
/e/	higher, close, mid-front unrounded vowel
/ɛ/	open, mid-front, unrounded vowel
/a/	low front unrounded vowel
/aː/	low back unrounded vowel
/ɔ/	lower mid-back rounded vowel
/ɔː/	lower high back rounded vowel
/o/	higher mid-back rounded vowel
/u/	lower high back rounded vowel
/u/	high back rounded vowel
/ʌ/	lower-mid back unrounded vowel
/ø/	higher mid-central unrounded vowel
/ə/	mid-central unrounded vowel

Consonants

/b/	voiced unaspirated bilabial stop
/p/	voiceless aspirated bilabial stop
/bʷ/	voiced labialised bilabial stop
/bj/	voiced affricated bilabial stop
/d/	voiced unaspirated alveolar stop
/t/	voiceless aspirated alveolar stop
/r/	alveolar flap
/rr/	alveolar trill
/dj/	voiced affricated alveolar stop
/tj/	voiceless affricated alveolar stop
/k/	voiceless aspirated velar stop
/g/	voiced unaspirated velar stop
/c/	palato-alveolar affricate (voiced and unvoiced)

Consonants

/m/	voiced bilabial nasal
/n/	voiced alveolar nasal
/ŋ/	voiced velar nasal
/f/	voiceless labio-dental fricative
/v/	voiced labio-dental fricative
/s/	voiceless grooved alveolar fricative
/h/	voiceless glottal fricative
/ʃ/	voiceless pre-palatal grooved fricative
/l/	voiced alveolar lateral resonant
/w/	labio-velar semi-vowel
/j/	palatal semi-vowel
/ɪ/	glottal stop
/·/	half-long (vowel)
/:/	long (vowel)

ABBREVIATIONS

1. Grammatical Features

Affirm.	- affirmative
conj.	- conjunction
Cp.	- see
Dict.	- Paton, W.F., Ambrym (Lonwolwol) Dictionary, Series C.21.
excl.	- exclusive
gram.	- Ambrym (Lonwolwol) Grammar, Pacific Linguistics, Series B.19.
imper.	- imperative
indef.	- indefinite
lit.	- literally
MS	- manuscript
neg.	- negative
par.	- paragraph
pars.	- paragraphs
pl.	- plural
poss.	- possessive
redupl.	- reduplication
sing.	- singular
subord.	- subordinate
v.i.	- intransitive verb
v.i.t.	- transitive/intransitive verb
v.t.	- transitive verb

2. Language/Dialect Names

B	- Baiap
CC	- Craig Cove
FB	- Fanbang

2. Language/Dialect Names (cont.)

FW	- Fonwor
IN	- Indonesian
K	- Konkon
LON	- Lonwolwol
MN	- Melanesian
NA	- North Ambrym, i.e. Magam and neighbourhood
P	- Paama
PV	- Port Vato
SEA	- South-East Ambrym
Ses.	- Sesivi

3. References to Bibliography

D/Marriage	- See Deacon 1927 Bibliography
Hy	- see Hymnary 1943 Bibliography
JG/SRM	- see Guiart 1951 Bibliography
Jn	- see Paton 1942 Bibliography
JTB/MK	- see Bowie 1908 and 1917 Bibliography
NL	- Native letter
NT	- Native Text/New Testament
RL/LK	- see Lamb 1899 Bibliography
RL/S&S	- see Lamb 1905 Bibliography

4. Key to Texts in TALES OF AMBRYM (D.10) and CUSTOMS OF AMBRYM (D.11)

In *TALES OF AMBRYM* (D.10) the texts are numbered consecutively A,B,C,D,E... etc. Each tale is divided into "verses" numbered 1,2... n. Thus, for example, C.26 equals Text C, "verse" 26.

In *CUSTOMS OF AMBRYM* (D.11) the texts are numbered consecutively AA,BB,CC,DD,EE... etc. Each tale is again divided into "verses", as above. Thus CC.27 equals section DD, "verse" 27.

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TALES OF AMBRYM

Run Ne Rem

A.

TALE OF THE YAM

1. jafu mato hu tUru ɔr BUŋleɸ, vere Ra:, tehoro mene
chief old one lived place BUŋleɸ, island Ra:, he spoke to
- netln ɲerUl go rur e lim, MUŋu van buka
his sons(s) few who they-few were five, You-few go try to clear
- ɔr 2. a tetahe bʷellŋi-veran tUfo van lon
the garden (place), and he cut his finger-nails he buried go in
- tan, a temarmarne terra, a tonɔrnɔr ne ɲae. 3. teca
ground and he watched it sprang up and he thought about it he said
- mene netln ɲerUl go rure lim, MUŋu van Unka tel.
to his sons (few) who they were 5 You few go try to clear a garden.
- rur Unka tel tUnⁱɔk, rur kebu me. tlmⁱarUl
They-few cleared a garden it was finished they again came their father
- tewUhtɔ ɲerUl, mUsUm Unka tel mUnⁱɔk? rurca
he asked them you-few clear the garden it is finished? they-few said
- lon, mUnⁱɔk bur. 4. mɔ:, mUsu llŋi bio, rurllŋi
yes it is finished quite All right, you-few put fence they put
- tUnⁱɔk, rur kebu me. tewUhtɔ ɲerUl kebu mon,
(it) it was complete they-few back-again came he asked them again
- mUsUm llŋi bio mUnⁱɔk? rur ca, lon, bio mUnⁱɔk
you-few put fence it is finished? they-few said yes fence is finished

bur. 5. a rurjehoro huborUl, bWlca su mae bibe
quite and they (few) were talking themselves will we-few do...how

ne tel go? rur ca, su van wUhto ca mene tlmⁱansUl.
about garden that (one)? they-few said we'll go ask say to our father

6. rur van wUhto, teca, mUsu van fane or, te wobUn
they went asked he said you (few) go burn place it was a day

go hu, rur kebu me, rur ca, Tata, mUnⁱok.
(which) one they back came they said Father it is finished

7. Fanfanrenan rur van lon tel, teca mene nerUl,
Next-day (its) they-few went inside the garden he said to, them-few

netUk nerUl, mUsu tⁱue ni, be tamo
my son(s) (they few) you-few strike (kill) me let it be the first (born)

ne gamsUl, batⁱue ni. 8. tamo ne nerUl alUn
of you-few let him kill me The first-born of them (few) 'his skin

teneK, teca, Tata, sinca nan ^εm^ol^one nek. 9. tlmⁱarUl
was afraid' he said Father let not (I) spoil you. their father

tekel kebu ne teca, mUsu mae bibe na ho: klirine melch?
answered (back) he said, you (few) will do how (there) to find food

10. teca mene ta taon ta moan, mo:, be nek.
he said to the one-after the first (born) all right let it be you

ta taon mon alUn teneK kebu gon mon. 11. lon,
The one-after also his skin was afraid again just also Well,

teca mene ta r^obol mon, be nek. teca, ehe:, nadlo
he said to the middle-one also let it be you he said No, I don't

remelol-an. 12. tehune nerUl viran mon,
want-that He pushed (persuaded) (of) them-few the 4th also

gae teca, ehe:, sinca sUn ^εm^ol^one tlmⁱansUl. rurjehoro
he said No let not us-few spoil our father They-few were talking

huborUl, 13. teca mene ta tean, be nek.
themselves he said to the last (born) let it be you

ta tean teca, mɔ:, be ni; natⁱue tlmⁱansUl. tearu
The last one said Right, let it be I; I shall kill our father He took

lie. 14. TlmⁱarUl teca, sinca ontⁱus ni bwe. lɪŋi ni
a stick Their father said don't you strike me yet Let me

nahoro mɛnɛ gamsUl bwe. ca mUsu tⁱue ni, mUsu se merərə nɛ
I speak to you-few first If you.. kill me you-few slice in-small pieces.

ni, a fɛfine lɔn tan, go ɲe bogon; bɥlca wobUŋ be
me and carry into ground (rel) them all it will be days it-will-be

lim, mUsu ɲa mɛ te:ka hamsUl tɛl. 15. sinca
5 you.. will then (come) look at your (-few) garden Let not

diak su nUru. Bɥlca mUsu serhɛnɛ diak,
my blood any (of it) remain It-will-be you will dig out my blood

a ba bogon, mUsu fo bogon. 16. Tetⁱue tlmⁱarUl
and plant (it) all you-few bury all He struck their father

temɛr. Rur slvislvi tlmⁱarUl, a rur ba ɲae
he died They-few sliced their father and they... planted him

bogon, tiwɛnɛ tlmⁱarUl teca. 17. Rur ca su van
all it was like their father said They-few (said) Let us go

gorɔbUl, su kɔkɔ gorɔ bUlɔ-ɔr.
(to) the village let us shut-around. the gate of place (garden).

Rur mɛ gorɔbUl, rurjɛltɔ wobUŋ te lim, rur ca,
They came (to) village they-were-counting days it-was 5 they.. said

wobUŋ me lim mUnⁱɔk, su van te:ka tɛl.
days it-is 5 it-is-complete, let us go look-at the garden.

18. Rur van talhɛ bUlɔ-ɔr, lɲka go dɛm terra
They-few went opened gate of garden saw that yams (it) sprang-up

bogon. 19. Rur ca, 0 mu tɛn. Rur tae lie,
all They.. said Oh, it is very good, They.. cut stick(s)

rur kilkilɛ fan au- rɛm au-rɛm
they (few) dug, (planted, stuck in) under vine of yam(s) the yam-vines

te na je luk ran. 20. Rur kebune
(it) then was climbing-up on it. They (few) (came) back

gorobUl, rur ca, 0 mu ten ansUl melch monor bur.
village they said Oh, splendid! our food is big (plentiful) already

TlmⁱansUl mu ten. me tlmⁱansUl me nae gon, me ansUl melch.
Our father is good very it is our father it is he only he is our food

21. Te na e tean rur ca, dem meran su
It was then.. lastness (at last) they said yam(s) are ripe, let us

van kilka rem. 22. Rur lngka rem wo go hu
go try to dig up the yam(s) They (few) saw yams ("kind..one")

me flfⁱo, wo go hu mafrlfri:, mUgungo go mamlolo
some it is white some.... it is red (it is) yellow (which) between-yellow

23. Rem wo go hu bon moko: mu ten
-and-green Yams ..some ... its smell is sweet, it's very good,

ansUl melch monor bur. 24. Rur hirine rem bogon,
our food is plentiful quite. They (few) reaped yams all

rur tia me ne gorobUl, a hirine llnhene
they.. brought (come) to the village and reaped, (dug up) put (them)

fan im. Rur hirine tUnⁱok, rur
straight under (in) a house They (few) reaped it-was-complete they (few)

lonne tu ten. 25. Rur ca, Rem merre, me
felt (it was) good very. They (few) said Yam very small it is

bagahUn vera - tlmⁱansUl, rem me flfⁱo me bahUn
finger(s) of hand-of our father yam(s) it is white it is his bone(s);

rem mafrlfri: me rian, rem go molo:lo: me
yam(s) it is red it is his blood yam(s) which (are) soft it is his

klite rem go mUgungo me klite
'grease', (fat, flesh); yam(s) which (are) yellow it is his 'flesh', (fat);

bubu-rem me baten.
lumpy yam(s) it is his head.

THE TALE OF THE YAM

A

A certain old chief who lived at BUŋlef, on the island of Ra: (Pentecost), spoke to his sons, (they were five), "Go and try to clear a place for a garden". He cut his finger-nails, buried them in the ground, and watched as they sprang up; - and he thought about this. He said to his five sons, "Go and try to clear a garden place." They finished clearing the garden site, and returned.

Their father asked them, "Have you finished clearing the garden site?", and they replied, "Yes, it is quite finished." - "All right, put up a fence," he said. They finished putting up the fence, and returned. He asked them again, "Have you finished putting up the fence?", and they replied, "Yes, the fence is quite finished."

They were talking together, "What are we going to do about that garden?", and they said, "We'll go and ask our father." They went and asked him, and he said, "Go and burn the place off." After one day, they came back and said, "Father, it is complete".

Next morning they went into the garden, and he said to them, "My sons, strike (and kill) me. Let the first-born of you kill me." The eldest of them was afraid, and said, "Father, I could not destroy you." Their father answered, "How are you going to manage to find food?" He said to the second son, "All right, let it be you". The second son too was afraid in just the same way. Well, he said to the middle son, also, "Let it be you", but he said, "No, I don't want to do that". He pressed them, the fourth too, but he said, "No, we can't destroy our father", and they went on talking together.

He said to the last-born, "Let it be you". The last-born said, "All right, let it be me; I shall kill our father", and he took a stick. Their father said, "Don't kill me yet. Let me speak to you all first. If you kill me, slice me in small pieces, and carry them, every one, (and put them) into the ground; after five days, then come and look at your garden. Don't let a drop of my blood remain, but all of you dig it all up and bury every bit of it".

(The youngest son) struck their father, and he died. They sliced their father up, and buried every bit of him, just as he had said. They said, "Let us go to the village, let us block the garden gate". They came to the village and began to count the five days. They said, "The five days are over, let us go and look at the garden".

They went, opened the garden gate, and saw that everything had sprung up as yams. They said, "Oh, excellent!" They cut sticks, and stuck them in under the yam vines which then began to climb on them. They

returned to the village and said, "Oh, splendid! our food is already plentiful; our father is very good; it is our father, only he, who is our food".

Then at length they said, "The yams are ripe, let us go and try to dig up the yams". They saw the yams, some white, some red, some yellow-green. Some yams have a smell that is very, very good... "our food is plentiful now". They reaped all the yams, brought them to the village, reaped them, and put them in order under a house-shelter. They finished reaping, and felt very happy. They said, "The very small yams are our father's fingers; the white yams are his bones; red yams are his blood; soft yams are his flesh; yellow yams are his flesh (cr, fct); lumpy yams are his head.

Run Ne Rem

B

TALE OF THE YAM

1. Jafu mato netln te lim, tēca mēne netln ŋerU1,
Chief old his son(s) 'was 5 he said to his son(s) (them few)

ca ru llŋi bio. ŋerU1 rur kəl kəbunc mēne ŋae,
that they should put a fence They-few they.. answered back to him

rur ca, su ba ha lɔn tɛl? 2. Tēca mēne ŋerU1
they said we'll plant what in the garden He said to them (few),

A:, mu ne ca mUŋu llŋi bio. A bɔnɛgo bio
Ah, it's good that you (few) put a fence And when the fence

tUnⁱɔk, tēca mēne ŋerU1 ca ru tɔ:kəbnu ŋae.
was finished he said to them.. that they should kill him.

3. A ŋerU1 dute rur dlɔhɔn demɛlɔl-an. Ta tean
And they-few some of...(them) they didn't want-that The last-born

tēca, Mu ne ca su mae biwene go mlca. 4. Rur
said It's good that we.. do it-will-be-like as he says. They (few)

tⁱue ŋae, a slvi ne ejiten; 5. a
struck (killed) him and sliced with a (native) knife and

klilite te rɛm fifⁱo, a dia ne ŋae te rɛm go
his 'grease' (fat) (flesh) was yam white and blood of him was yam that

te frifri, a wɔo-an ɲe te rɛm ɡɔ te frifri kaka vjo, me
was red and his veins it was yam that was red a-little-bit it is

sasa(r) 6. Tɪnⁱɛn te rɛm -
reddish, (not very red); His intestines was/were yam (of)

tɛlsil a wovⁱohan te rɛm ɡɔ te bubu-rɛm
snake, (i.e. snake-yam), and his heart was yam that was lumpy yam,

tɪnɟa-bubu-an te bUɛm, batɛn te bɛtae rɛm
(knobbly) his stomach was 'bUɛm' yam his head was 'bɛtae' yam,

(a 'strong' yam).

THE TALE OF THE YAM (another version)

B

An old chief who had five sons, said to his sons that they should put up a fence. They answered him and said, "What shall we plant in the garden?" He said to them, "Ah, you had better put up the fence". When the fence was finished, he told them to kill him. But some of them did not want that, but the last-born said, "It is good for us to do as he says". They killed him, and sliced him with a native knife. And his grease(or, flesh) was the white yam; and his blood was the yam that was red; his veins were the yam that was slightly red, reddish-brown; his intestines were the snake-yam; and his heart was the lumpy yam; his stomach was 'bUɛm', or 'knot of yam'; his head was the ('strong') 'bɛtae' yam.

Run Nɛ Am Rɛm (o: Ama Rɛm)
THE TALE ABOUT YOUR YAM (or "OUR YAM")

C

(W.F. Kɔran, chief Fɔnah)

1. Ih han vantɛn ɡɔ rar ɪŋka kabtɛn cou, ɡɔ hu han ih
Names of the men who they saw Captain Cook one his name

Bule Tabi, a ɡɔ hu mɔn Boar, a hu mɔn Cɔcɔr-ebur, a ɡɔ hu mɔn
Bule Tabi and one more Boar and one more Kɔkɔr-ebur and one more

Wocil, a ɡɔ hu mɔn Masɛŋ, a ɡɔ hu mɔn ɪlecaee, vantɛn te lise
Wokil and one more Masɛŋ and one more ɪlecaee men it was six

na rar hɔ:klirine. 2. a bonego rar lɔka a rar hɔro
(there) they found (him). and when they saw and they spoke

mene temo ten rar wuto, om(m)e be? 3. ɲae
to (him) it was first very, they asked you come where? He

tolohon kel kebu ne ral su hu teban go tolohon kelbare, a te
didn't tell back word any one because he didn't understand and it

vera: gon rar hɔro ne, tiwene bur, 4. a rar
was their-hands only they spoke with it was like dumb and they

aru bu hu van tae a rar heɲene dem mene, a rar
took tusker one went out (kill) and they gave a yam to (him) and they

ca, Am dem! 5. a bonego ɲae tolohon kelbare, a rar aru
said Your yam! and when he didn't understand and they took

dem lɔgi ran faɲ, bonego te faɲ, rar guku a klbir
the yam put on a fire when it was cooked they took out and broke

merere ne a en blsine mene, a ɲae teane,
in-small-pieces and ate to show (it) to (him) and he ate (it)

6. a te tean rar blsine faɲ mene go terrehe ne
and it was 'lastness', they showed fire to (him) which was rubbed (he

ne lie, 7. a ɲae teheɲene tebaco a baef,
rubbed) with wood, (? stick) and he gave tobacco and pipe

a ɲe rar ca te mahen ne veen,
and they said (it was a charm) or: he put a charm on (for) the (women),

8. a ɲae teheɲene womul mon, a ɲe rar loɲne bon, a rar
and he gave orange(s) too and they 'heard' its smell and they

to:ne, 9. a rar ca efaloh te vere halhal, a rar
threw (them) and they said the ship was land floating and they

blsine lie hu han ih ɲa li-bɔɲlir, ca ne-je-ro:ro:
showed a tree one its name there tree-bɔɲlir if he might be running

neme, 10. a vanten go rur e lise ɲerul rur e
he might come and men those they-few were six they-few were

ta Fonah bogon
belonging to Fonah all (of them).

NOTES:

- Verse 1. Wokil, llekaee: men's names no longer found in use; said to be archaic.
4. am dɛm: this is the point of the Tale; the natives' idea is that Captain Cook, or his officer(s), hearing these words as the Ambrym men gave the yam(s) to them, later wrote down the approximate sound, Ambrim, as the name-to-be of the island. As d and r are often interchangeable, am rɛm would suit the story even better.
- The other strand of the Tale is that Cook asked about the yam, and that the men replied, in the Northern dialect, ama rɛm, our yam.
7. baef: an interesting phonetic attempt at 'pipe'.
veɛn: the native Text gives 'vein', which is the form used in translations by Dr Lamb and Dr Bowie; veɛn seems truer Lonwolwol.
8. wɔmUl: orange, lit. fruit - circular, spherical; it is not native, and this story of its introduction may well be true. Koran says that, from the seeds of the oranges given by Cook, a huge old orange tree stood near Fonah.
9. li-bɔŋlir: a tall tree, with leaves of a shining, clean-looking light green, visible for many miles among darker surrounding foliage; the Fonah men told Cook to steer by the particular tree if ever he returned to Ambrym.
10. rur e: 'they few were'; note the grammatical point: in the preceding verses, rar has been the regular verbal pronominal prefix, 'they', plural: in v.10, rur, the trial form, is used; for a small number of persons, such as six, either trial or plural form may be used; such an apparent inconsistency within one passage is not unusual.

THE TALE ABOUT 'Am Rem' (Your Yam) Or 'Ama Rem' (Our Yam)
(AMBRIM/AMBYRM)

C

The names of the men who saw Captain Cook; one's name was Bule Tabi; another also (was) Boar; and one more, Kōkōr-ebur; and one more, Wokil; and one more, Masen; and one more Ilekæe; - it was those six men who came upon him. When they saw him, they spoke to him at the very first, and asked, "Where do you come from?" He did not answer a word, because he did not understand; it was only their hands that they spoke with, like dumb (people). They took a tusker pig, and went and killed it, and they gave a yam to him, saying, "Am rem", "Your yam!" When he didn't understand, they took a yam, and put it on the fire, and when it was cooked, they took it out, broke it in small pieces, and ate it to show him, - and he ate it. After that, they showed fire to him, (fire) that was rubbed with wood. He gave them tobacco, and pipe(s), and they said it was a love-charm for women; he have them oranges too, and when they smelt the smell, they threw them (away). They said the ship was a floating land; and they showed (him) one tree, called a "bonglir" tree, (as a landmark) if he should come (back) as he ran (across the sea). Those men were six (in number), and they all belonged to Fonah.

Run Ne Maro

D

THE TALE ABOUT THE VOLCANO

1. or Lalinda jafu hu bōnegō mUru, netlŋ hu me
(at) the place Lalinda chief one while he stops his child one is
man, mUru, tlmⁱan magele han veen hu, me rahen
male he remains his father pays, (buys) his woman one she is his mother
gō me veen ha netlŋ. 2. Veenan tuten mēne ŋae, mUru
who is wife of his son His-wife was very good to him (he) stops
mklke: gōn, lōŋ tlmⁱan vanten mēmēr, lōŋ van bur
it is little only well, the father of the man dies yes and goes right,
lōn bUlu maro: an; or gō temar
(altogether) into hole-of volcano that-one the place which devils (spirits)
bogōn bur ram van du bur or an. 3. mUru
all already they go stay altogether place that-one (he) stops
mklke: gōn, lōŋ vanten han veen mōn mēmēr, lōŋ van gōn
it is small just yes and the man his wife too dies yes and goes just

mon lon bulu- maro: an. 4. Vanten mUru miale, lon
also into hole of volcano that-one The man stays thus yes and

gele veen vivi hu mon mene teban, veen an
buys woman young one more she comes with him wife (his, that one)

tolchon wu mene nae, rorjo re wobUŋ bogon.
was not good to him they-two were quarrelling days all

5. Fan wobUŋ go hu ca ror jo mae baldalan, lon, tikene
Under day one if they-two were making quarrelling well she 'called'

han veen go memer mene, tica, ni na ro: metene nek bur, o
his wife who is dead to (him) said I shall run away from you quite you

van va fir kebu ne ham veen go memer bur lon lene.
go go dig out again your wife who is dead already yes and marry..

6. Wanten an telogne tehakabe bonego veen gole tikene,
Man (that one) felt it was bad when woman that 'called'

han veen go memer mene, tica, mu gon o ru, na te:ne
his wife who is dead to (him) said it's good only, you stay I'll seek

go tUru te mo, lon lene nae. 7. Tefel wobUŋ
who stayed (it was) before yes and marry her He fasted days

te lim, teria sise gregre wo go hu, gal, miju (müju),
it was 5 he took things creeping some .. green lizard "big eye" lizard

bahu-gal¹ tomo, labe, lonlon, moto:kebnu sise an
(bone of gal), a rat a black lizard a small lizard he kills things (his,

ne. 8. Lon, lli mUru wobUŋ nalim sise an
those) (them) Yes and leaves it stops days 5 things those

mobobo, lon mefahne tab^olin bogon, 9. teban go miale temar
stinks and then decorates his body all because thus the

ne buica ra lŋka vanten an, lon ra lŋne
devils will they will see man that (one), yes and they will hear

¹bahu-gal: said to be 'a black kind of lizard'.

bɔn biwɛnɛ nɛ ɡɔn, bɔn bobɔ. 10. Məmae
his smell it will be like them just his smell will stink He does

miale mUnⁱɔk ɡɔn, lɔŋ məralir van lɔn bulu maro:,
thus it's finished just, yes and walks go into hole of volcano,

məvan lɔŋ ho:te ɔr an, lɔŋ jafu an mlca mɛnɛ nɛ,
he goes and reaches place that (one) yes and chief (its) says to him

Ei, vanten, si mlca nɛ omɛ li? 11. Wanten an mlca, ni
Ah! man, who says that you come here Man that (one) says I

ɡɔn, nam jo wehe tata a hak veen. 12. Jafu an mlca,
only I'm seeking my father and my wife Chief (that) says

TUmɔm mUru lɔn im ɡɔ jir, a ham veen, ram jo
Your father stays in house that(s) yonder and your wife they (all)

fʷɛr kah^ɛrɛn, rar^ɾlɔ je bʷɛ, sinca ɔnvan hubɔm, mɔ ɡɛnɛm
are sleeping still they don't wake yet don't you go yourself lest we

rute ran anɛ nek, na nɛ jahe nek van. 13. Bɔnɛɡɔ
some of (it/us) they might eat you I shall lead you go While

mijahe van va lɔŋi teba tɪmⁱan, tɪmⁱan mlca, nUtUk,
he leads going (to) go put (him) with his father his father says My son

nUtUk, si mlca nɛ o mɛ ɔr ɡɔ, ɔr me nak^əbe tɛn, mɛm du
my son, who says that you come place this place is bad very we stay

ɔr ɡɔ, anɛm mɛlɛh mamni, toɔ iwɛnɛ ami mɛlɛh an ɡɔ, me
place this our food is different is not like your food own it is

ta:, me hak^əbe tɛn, om te:nɛ ha? 14. Tata, nam te:nɛ
excrement it is bad very you seek what? Father I seek

rahɛm nam ɡɛɛ rahɛm hu mɔn, lɔŋ toɔ u
'your mother' I've bought 'your mother' one more yes and she is not good

mɛnɛ ni, mɪkɛnɛ rahɛm, mɪkɛnɛ rahɛm ɡɔ mɛmɛ ru
to me she calls your 'mother' she calls your 'mother' who comes stays

li, mlca na te:nɛ lɔŋ bɛ-mɛ ru kebu tɛbak,
here she says I should seek, yes and she should come stay again with-me

mialeŋ ɲa nam(m)ɛ ɔr ɔ. 15. 0 nUtUk, ɔr ɔ mɛlɛh an
thus there (it is) I come here O my son place this food-its

tolo ɲaɲare nɛk, bʷlca ɔ mɛr nɛ am ɔr ɔ.
is not right for you (will) you die for your (food) here

16. Vantɛn an tɪca, Tata, nam naknaknɛ ak mɛlɛh ɲa, mUru lon
Man that (one) said Father I've prepared my food there it is in

tuwɔk, (ɲae teholɔ ol tUru lon tuwɔn). 17. Timⁱan
my belt (he had cut out coconut it was in his belt). His father

tɪca, Tae mUru ɔrɔbUl sɛnan, ɔlɛ, a ram jo fʷɛr
said Mother stays (at) village another that one and they (all) are sleeping

kah^ɛren, bʷlca bUŋ bi jo fihfih lon taro ɲa van o lŋka
still (will) dark it will be covering yes and we-2 shall go you will

 ɲae, 18. sise hu ɔn, bʷlca ɔ toto
see her thing one only (will) you will tighten (your belt) it

bija(n), bɔnegɔ blca ra jo taura, lon, jɛm
will be strong when (will) they will be rising up well your foot

bʷlca banonɔn. 19. MUru van, bUŋ mi jo fihfih, lon
will shake It stops goes the dark is covering yes and

bahu: nɛ ɲɛ bogɔn mi jo hɛmtɛ kɛbu, tɛban ɔ bahu:
their bones of them all it is joining together again because their bones

tewel ho^oho: ru bɔnegɔ rar jo fʷɛr. 20. Vantɛn
(it) fell apart stay (thus) while they were sleeping Man

ɔ telŋka ɔn, lon jɛn tenonɔn a tuwɔn tehekɔr.
that (one) he saw just yes and his foot shook and his belt was broken

21. Timⁱan tɪca, o ru rɔŋrɔŋ, om lŋka tae ɲalɛ, slŋca
His father said you stay quiet you see 'mother' there it mustn't

ne ɲae gamro, mɛm hak^əbe bur ɲa mɛm du li, mɛm e bahu
be she you-2 we are bad completely (see!) we stay here we are bone(s)

mɛh ɔn, vlɪ miana nɛ ɔnɛm. Tae ɲalɛ a meh^əak^əbe
bare just flesh there-is-none on us 'Mother' there and she is bad

- bur. 22. 0 lŋka na van hɔrɔ mɛnɛ ŋea. Te van va ja
 already You see I'll go speak to her He went go go-inside
- lɔ rahɛn, a va hɔ: tɛrɛ ɔr lɔn fan.
 the inside of his mother and go arrive through the place inside her mouth
23. Miale gɔn lɔŋ vanten an tɪca mɛnɛ tɪm¹an, Mu
 Thus just yes and man (that one) said to his father It's good
- gɔn, Tata, mi ru, na kebu van, nam hɔ:kɪrɪnɛ hami vɛrɛ bur,
 just Father you-all remain I'll back go I've found your country now
- tolɔu. 24. ŋae tɛkɛbu mɛ gɔrɔbɪl an Lalɪnda,
 (already) it is no good He ..back came (to) his village Lalɪnda
- lɔŋ mesutɔ mɛnɛ vanten bogɔn, ram kɛlbɛrɛ bulu
 yes and he speaks (publicly) to men all they know the hole of
- marɔ:. Te ŋa mɛ lɛ kebu nɛ han vɛɛn.
 volcano He at-length came married again his wife.

(Narrator says:) Hɔ: vɛrɛ ki lɔŋ sɛn tomo
 Come outside stretch out arm in dirt (of) rat.

(All listeners reply): A suwe:.
 And 'finis'.

THE TALE ABOUT THE VOLCANO¹

D

At Lalinda a certain chief was living, and one child was a boy; as time went on, his father bought a wife for him, (she who is his son's wife is his "mother"); and his wife was very good to him. After just a little while, well, the man's father died, and went right into the (well-known) Volcano-Hole, the place where all departed spirits go to stay altogether.

After just a little while, well, the man's wife also died, and went also into the Volcano Hole. The man remained as he was, and then bought another young woman, who came to be with him. That wife was not good to him, and they were quarrelling every day.

¹With this Tale, compare Robert Lamb: "Saints and Savages", p. 218, footnote, where he quotes Codrington's "Melanesians: Anthropology and Folklore".

One day, when the two of them were having an argument, well, she called on his dead wife, saying, (to him), "I shall run right away from you. You go and dig up again your dead wife, and marry her."

The man felt upset when that woman called his dead wife to (him), and said, "All right! you stay, and I shall seek the wife who was with me before, yes, and I shall marry her."

He fasted for five days, and got some creeping things, the green lizard, the "big-eye" lizard, the "bahu-gal" lizard, the rat, a black lizard, a small "lɔŋlɔŋ" lizard; and he killed these things. He left these things for five days, until they smelled badly, and he decorated all his body, because in this way, (although) the spirits will see this man, yet they will sense that his smell is just like themselves, a stinking smell. He finishes doing thus, and then walks into the Volcano Hole, and goes on till he reaches the place where the Chief syas to him "Ah, man, who told you to come here?" The man replied, "Myself only; I am looking for my father and my wife." The chief replied, "Your father lives in that house yonder, and your wife. (All the spirits) are still asleep, they are not yet awake; don't you go by yourself, for fear lest some of us might eat you. I shall guide you as you go."

When he guides him on his way, and puts him beside his father, his father says, "My son, my son, who told you to come to this place? This place is very bad. We live here, (and) our food is different, it isn't like your own food; it is excrement, it is horrible. What are you looking for?"

"Father, I look for your 'mother'; I have bought one more 'mother' for you, but she is not good to me, and she called on your 'mother', yes, she called your 'mother' who came to live here; she said I should seek her, yes, and that she should come again and stay with me. There it is, that's why I've come here."

"O my son, this place's food is not right for you, - you will die for want of your proper food here."

The man said, "Father, I've prepared my food here, it is in my belt," - (he had cut out coconut, and it was inside his belt).

His father said, "'Mother' lives at that other village, and they are sleeping still. When darkness comes on, well, you and I shall then go, and you will see her. Only one thing - you (will) tighten your belt strongly; when they all rise up, well, your foot will tremble."

Time went on, and darkness was coming on, yes, and the bones of them all were joining together again, for their bones fell apart, and stayed so, while they were sleeping.

The man just looked, and his leg trembled, and his belt was broken (or: came loose). His father said, "You stay quiet. You (can) see 'mother' over there; she must not be your partner; we who stay here are perfectly bad, as you see; we are just bare bones, there is no flesh on us. There is 'mother', and she is bad already. You see! I'll go and speak to her."

He went and entered the inside of his 'mother', - went right through her, into her mouth. It was just like that, and the man said to his father, "All right, Father, you-all remain. I shall go back. I've found your country now, it is awful."

He went back to his village of Lalinda, and told-the-story to all the people; (thus) they know about the Volcano Hole. At length he came and married his wife again.

(Narrator says): "Come outside, stretch out your had in the rat's dirt!"

(All listeners reply): "And that's the end!"

Run Ne Le

E

TALE ABOUT THE LE: BIRD

The Origin of the Real /Mel^eun/ Fire Grade

1. Timⁱa - tae te ta Labul, te Mal,¹ han
Father of my mother was belonging to Labul he was a Mal his

ih te Toktok Mal, 2. teca mene helan netin nerUl
name was Toktok Mal he said to his brother his son(s) them-few

ca, MU^usu bihi bu^lbu^lten, fih gogone bu^lbu^lten, nam
(he) said you-few fasten up a canoe bind up fix up a canoe, I

demelole ca su falo(h) van Teliteh.² 3. Fanfanren
wish that we paddle go Other-side-of Sea. In the morning

rur he ne efaloh, rur van ran vere go hu Bor^mbat, va
they (few) pushed-in the vessel they went on place one Bor^mbat went

ru Bor^mbat f^wer ne libUn; or me ren rur ralir van
stay at Bor^mbat sleep for night the place is light they-few walked went

¹Mal: the /Mal/ was /tutu/, "grandfather", to Alek, who told this Tale.

²Teliteh: i.e. Malekula.

ne or Aulua, va ru buŋ fifi rur fwer, 4. fanfanren
to place Aulua go stop dark comes on they slept in the morning

ga merin Mal tefwer telogne bahel go hu teke, telogne rlln
(then) early Mal slept he heard a bird one it called he heard sound

rolon, han ih ga le:, 5. teca, tln tln ti ti ti ti ti
of its voice its name there "le:" it said " " "

ti...tln, tln tln ti ti ti ti ti...tln 6. Mal melogne, mæe
" " " " " Mal hears calls

helan netln ɲerUl, rUm taura, mla, He, nam lɔŋe
his brother his sons them-few they (few) arise he says Hey I hear

dlln dolon bahel hu mla sise hu lɔŋ mla su
the sound of voice of a bird one it says thing one, yes, it says we should

lɔŋta ne 7. tln tln ti ti ti ti ti ti ti...tln,....
listen to (it),

8. Mal teca su kebu van Labul Rur faloh kebu me rur
Mal said, let us back go Labul. They-few paddled back came they

ho:te teho ro mene helan netln ɲerUl ca Su mæe
arrived, he spoke to his brother his sons them-few, said, Let us do

biwene go na bahel gole mUhUbsi dlln dolon
let it be like as bird that (one) shows with sound of his voice,

miwene tɪŋ tɪŋ 9. teca Su mæe mage su be
it is like 'tɪŋ tɪŋ'; he said, Let us make an image one it will be

hak biwene go na bahel tehUbsine mene ensUl mUusu
be mine, it will be like as the bird showed to us-few, you-few

mæe mage su be hak na na gele 10. Rar geh ne tæe
make 'mage' one to be mine, I'll then pay. They worked (it) cut

bəraŋ¹ te batutu² - bʷlca nagele mene gamsUl
a 'bəraŋ', it was a 'batutu', (I) will I'll pay to you-few.

¹bəraŋ: a small (black-palm) image, often with face and hands.

²batutu: a low image, without hands.

11. Rur geh ne tUnⁱok a ali bu**l**bu**l** rur tae
 they (few) worked at (it) it was finished and dug a hole, they cut

beraŋ go hu mən te mage ne bu**l** 12. Te ŋa
 a 'beraŋ' one more, it was 'an image in/of the hole'. He then

gele mene netln ŋerU**l** a helan te ŋa tae
 paid to his sons few and his brother, he then cut (killed) a

bu-loho a te ŋa e wu-mel^εun
 tusker-boar, and at last became "wu-mel^εun" (the original /mel^εun/).

Refer to GG, for faŋkən grades, etc.

NOTE:

Verse 10. The plural form of the verbal pronominal prefix, past tense, /rar/ is used, although the context otherwise shows /rur/, the trial form; this grammatical inconsistency is apparently allowable.
 Cp. note on C.10.

THE TALE ABOUT THE LE: BIRD

E

The Beginning of the 'Wu Mel^εun Faŋkən' (Tabu Fire).

(Told by Alek Naim, 8/2/43)

My maternal grandfather belonged to Labul, and was a Mal, by name Təktək Mal. He said to his brother's sons, "Fasten up a canoe, bind it and make it ready, I wish that we may paddle across to Malekula. In the morning they launched the canoe, and went ashore at a place (called) Bər^əmbat, and stayed at Bər^əmbat, where they slept the night. At daylight they walked to Aulua, and stopped till dark came on, when they slept. Very early in the morning, as the Mal slept, he heard a bird that called (or, chirped), he heard the sound of its voice, - it is called the le: (bird) -, it said: 'tln tln ti ti ti ti ti ti....tln, tln tln ti ti ti ti ti..tln tln....'..... When the Mal heard it, he called his nephews, who got up, and he said, "Hey! I've heard the voice of a bird saying a certain thing, yes it said we should listen to it: 'tln tln ti ti ti ti ti ti ti ti....tln,

The Mal said, "Let us return to Labul." They paddled back and arrived, and he said to his brother's sons, "Let us do as that bird showed (us) by the sound of his voice; it is like 'tln tln'." He said, "Let us make an image which will belong to me; it must be like the bird showed us; make an image, - it will be mine, I'll pay (for it)."

They worked at it, and cut a "beran" image, (that is, a black-palm image), - it was a batutu, (that is, an image without hands); (the Mal said), "I'll pay you."

They finished making it, dug a hole, and cut another black-palm image, - it was 'an image in the hole'.

Then he paid his brother's sons and his brother; he then killed a tusker-boar, and at last became a "real Mel^eun".

Run Ne Temar
A TALE ABOUT A SPIRIT

F

1. A temar hu tejefe le ma: a vanten hu
And a spirit one was climbing chestnut (tree), and man one

te jo umarne 2. a nae temar tefe le van mere a
was watching, and he the spirit climbed went aloft, and he

tejek^oma ma: nae teto:ne ne me fan a tefUUKto
was plucking chestnuts (those), he threw them come down and he counted

ma: bonego tejoto:ne me fan 3. A vanten gole
the chestnuts while he was throwing come down. And man that

tulu ru fan re - memeja(:) tUUnsu ne
(one) hid remain(ed) under leaf of memeja, (a bush vine), he hid

wote go ru 4. A bonego temar teharlq me ran
its fruit (which) two. And when spirit came down came on (to)

tan lq, teme to^kUru ma: a tehafU^rd teban
ground, well, he came threw together chestnuts, and squatted down by-it,

a tetenbarite ne fUUKtoan 5. a teca sonae, nalo, natolu,
and began (with, on) counting, and said, I 2 3

tulunemba, nlmbanene, naorlene, naorblsi, blslninge, tananae, tanogolo.¹

4 5 6 7 8 9 0

6. A tefUUKto teale teva sul lq, vanten gole
And he counted it was thus it went 3 (times). Well, man that-one

¹These numerals said to be "old counting for devil".

te ŋa to:ne me a tolohon lŋka vanten A teŋato:ne
at length threw to-come, and did not see the man. And at length threw

me 7. Lŋ te ŋa fuUukto te ŋa e saŋavül
to come. Well, (at length) he counted at last it was 10,

tiwene go tefUukto mere
it was like as he counted aloft.

A TALE ABOUT A SPIRIT

F

A spirit was climbing a chestnut tree, while a man was (stealthily) watching. The spirit climbed aloft, began to pluck chestnuts, threw them down, and counted them as he was throwing them down.

The man remained hidden under a 'memeya' vine-leaf, and hid two of the fruit. When the spirit came down to the ground, he came and threw the chestnuts together (in a heap), squatted down by it, and began counting (them); he said, (in olden 'spirit' words): "One, two, three, four, five, six, seven, eight, nine, ten."¹ He counted thus three times.

Well, the man at length threw (the chestnuts) to him, but he did not see the man, - who just threw them in.

The spirit at length counted and made it 10, just as he counted aloft.

Rin Ne Temar

G

A TALE ABOUT A SPIRIT (In Northern Dialect)

1. A temar hu tejofje liu a vanten hu
And spirit one was climbing chestnut (tree), and man one

te ro umarne 2. a ŋe temar tefje ba m^are te va ro
was watching, and he the spirit climbed go aloft, he went was

k^omo liu njir^e te ro kəkou me fan te ro buŋi
plucking chestnut -s, was throwing to come down, was counting.

3. A vanten gele telu ru fan ra - mamaja
And man that (one) hid remained under leaf of mamaja (vine),

te kou su ne wote ge ru 4. A temar teme ran
he hid its fruit which (were) 2. And the spirit came on (to)

¹It seems clear that the first countings should have stopped at the old numeral for 8.

tan teme ro kɔu kUru liu - nan te
the ground, he came was throwing together chestnuts those (its, his) (he)

habur ru r^əban (teban) te ro bUŋi 5. A tefe
squatted down remained by it, was counting. And he said,

Sɔŋae, naŋoe, natolu, tɔlunɛmba, nɪmbanɛɛ, naorɛɛ, naorbisi, blsinlɛɛ,^k
 I 2 3 4 5 6 7 8

taŋaŋae, taŋoŋolo.

9 10

A TALE ABOUT A SPIRIT (Another version)

G

A spirit was climbing a chestnut tree, and a man was watching. The spirit climbed high up, began to pluck the chestnuts, throw them down, and count them. The man remained hidden under a 'mamaya' vine leaf, and hid two of the fruit. The spirit came down to the ground, began to throw his chestnuts together, squatted down by (the pile), and began to count. He said, "One, two, three, four, five, six, seven, eight, nine, ten."

Run Ne Barbar

H

A TALE ABOUT (THE) PIG

1. Vanten gɔ hu ma-ali im lɔŋ barbar mlca
Man one digs (builds) house, yes and the pig (sow) says

bof^wer fan im 2. vanten mo lɔŋta fan
it will sleep under (in) the house; the man obeys (under)

rolɔn barbar mef^wer mere ran fu -rrɔ:
the word of the pig, sleeps aloft on the top of the ridging (i.e. ? roof)

ne libUŋ me vite lɔŋ oh mohɔ:te ma ŋa aru nɔrnɔran
for nights (it is) many, yes and rain catches (him), at last gets thought

ŋa me ha:geŋgeŋe rolɔn barbar 3. lɔŋ tolo f^wer
there, changes language of the pig. Well, he doesn't sleep

ca bu mUmur lɔŋ ŋae mlca tɔn barbar
(so as to be) good, well, he falls, yes and he says with-him the pig

ro van ləteh mīca tən barbar ro(m) loh van
they-2 should go to the sea, he says with-him the pig they-2 swim go

ran ver 4. rom van ran ver hu mUru mere vanten
on (to) a rock; they-2 go onto rock one it stops high, the man

mean mere ran ver barbar ma təweka ca bafle loh tolo
goes high on the rock, the pig tries (to) climb, well, doesn't

kəlbəre ca bafle 5. Vanten mə van du mere ran ver
know-how-to ...climb. The man goes stops aloft on the rock,

loh ma aru lie ma tiue barbar 6. Barbar ma olol ne
yes and takes a stick, strikes the pig. The pig calls out with

rolon vanten vanten mīca Tolə e rolom ɲale aulol
the language of man, the man says, It is-not your speech there, call out

kəbu bwe barbar ma ɲa ololc rolon barbar
again first; the pig calls out at length with speech of a pig.

7. Vanten ma ɲa lɲi tiuean mə ɲa ca rolom ɲale
The man at length leaves-off hitting, at last says, your speech there,

bwīca o wololc dal gole 8. Loh, barbar ma aru
(will) you will call out with speech that. Well, the pig takes

dʳal gole mUru lonle go 9. A tɛ ɲa van mere
speech that, it remains today (this..). And at length it went aloft

ran ver bəneɔ təwololc rolon barbar Ram ca
on the rock when it called out with speech of a pig. They say (that)

merln dʳolon barbar timene rolon vanten ɔn.
long ago the speech of a pig was like the speech of man just.

THE TALE OF THE PIG

H

A certain man built a house, - but the pig said it would sleep in the house. The man obeyed the pig's word, and slept aloft on the top of the roof for many nights, and the rain fell on him, - and at last he got the idea of changing the language of the pig. He didn't sleep well, but fell down. Well, he said that he and the pig should go to the sea and swim out on to a rock. They both went out to a high rock, to the top of which the man climbed; but when the pig tried to climb up, he was not able to

do so. The man went high up on the rock, stayed there, got a stick and beat the pig. The pig called out in human language, till the man said, "That is not your language! Call out again (till I hear)!"

The pig at length called out in pig's language, and the man ceased beating it, and said, "That's your speech, from now you will call out in that language."

Well, that is how the pig got the 'speech' which it has to this day. And at last it went up on the rock, when it had called out in 'pig's language'. (They say that long ago the speech of the pig was just like the language of men).

Run Ne Tesivelivelo a Tesigo
TALE ABOUT TESIVELIVÉLO AND TESIGO

I

1. Fan wobUŋ go hu vanten han ih Tesivelivelo a helan
Under day which one, a man his name Tesivelivelo, and his brother

han ih ŋa Tesigo me ta te ne ŋae Tesivelivelo
his name there Tesigo, he is (of) last (born) as-to him, Tesivelivelo

məlene veen delar^t go hu go muku: lɔn vanten
marries woman young-adult one, who is charming among the men.

2. WobUŋ go hu Tesivelivelo mlca mene han veen 0 ru gorɔ ɔr
Day one, T. syas to his wife, You remain around the

na van lɔn ɔr va weh antaro 3. Bɔne
place, I shall go into garden go seek our-2 (food). When/then

veen mi jo tah hela Tesivelivelo mi jo ⁿdnjam mlfene
woman is waiting brother of Tesivelivelo is hunting (stealthily) he shoots

han te: mene ho: fesi ne veen ha helan Tesivelivelo
his arrow, it comes to reach near to woman of his brother, Tesivelivelo

veen me aru te: ha Tesigo lɔŋ do fan gate mUru
the woman takes arrow of Tesigo, yes and sits down upon (it) remains.

4. Tesigo ma uhe han te: ɔr bogɔn, tolo ho:krine mene lŋka
Tesigo seeks his arrow places all, does not find (it) comes sees

veen ha helan lɔŋ mU wuto han te: ne mlca,
wife of his brother, well, asks (for) his arrow about-it, to her, says

Tutu o rlo lŋka hak te: ɲae mlca Meb^eok narlo
Grandmother, haven't you seen my arrow? She says, Grandson, I haven't

lŋka ham te: 5. Tesigo me wehwehka han te: gon
seen your arrow. Tesigo keeps trying to seek his arrow only,

lŋ ɪlŋi mUru tolo ɲa wehe 6. Bonego Tesivelivelo
yes and leaves it stops, doesn't longer seek. When Tesivelivelo

mi kebu me gorobul teban han veen me te: lŋka la hu
again comes (to) village with his wife, he looks sees foot (print) one

me raralir gorobul an ɲae lon me ra: mlca mene
it walks-around village his (that), he his inside is angry, says to

han veen, Si ɲa jen ɲali? o kelwuwo mene ni.
his wife, Who there his foot-print here? you tell out to me.

7. Veen mlca Hak jafu na rlo kelbre narlo lŋka vanten
The woman says, My master, I don't know, I haven't seen man

su gorobul e entaro lonle 8. Tesivelivelo mlca, o kelwuwo mene
any village of us-2 today. Tesivelivelo says, you tell out to

ni bamga go ca sinca onkelwuwo mene ni, lŋ ham wobUŋ lonle
me quickly, if not you don't tell to me, well your day today,

b^wica na to^kkebnu nek o ca mene ni bamga lonle ten
(shall) I'll kill you. You tell to me quickly now exactly (now).

9. Veen mlca Hak jafu helam gon me fen ne han te:
(His) wife says, My master, your brother only shoots with his arrow,

lŋ ma helal lŋ ma uhe lŋ me mia: me wuto ni
well, it is lost, yes and he seeks, yes and (he) comes thus asks me

ne lŋ nam ca mene ɲae go narlo lŋka lŋ mi kebu
about (it), well, I say to him that I haven't seen, well, he again

van gorobul bur 10. Jafu lon me ra: monɔrten
goes (to) village quite. The chief his inside is angry very greatly,

- Hio tɔm Tesigo fɔna marom jo hɔhɔro faŋren
 - Indeed, with you Tesigo, to be sure! you-2 are talk-talking, tomorrow

bɔlca tɔm ham vanten bɔlca maro jo hɔrɔrɔro mɔn
 (will) with you your man will you-2 be talk-talking again.

11. Bɔnegɔ ɔr me ren ɲae mlca mɛnɛ han veen mɔn o ru
 When the place is light, he says to his wife again, you stay

gorɔ ɔr mɔn na van kil antaro rem 12. Bɔnɛ mi
 around (the) place again, I'll go dig our-2 yam. When/then he

jo van ɲae mike helan Tesigo, o mɛ taro van kil rem
 is going, he calls his brother, Tesigo, you come you and I go dig yam(s)

lon ɔr 13. Bɔnegɔ rom van lon ɔr Tesivelivelo
 in garden. When/while they-2 go into the garden, Tesivelivelo

ɲae me hanve nɛ bɔr-wɔmdal mUru ran ban ɲae mlca
 he hangs (on shoulder) killing-stick it rests on his shoulder, he says

mɛnɛ helan Tesigo, o mɛ ali rem an go
 to../his brother Tesigo, You come dig yam (this one/your own).

14. Tesigo me van jo ali Tesivelivelo madnjam mobɔl taɔn
 Tesigo goes is digging, Tesivelivelo comes stealthily walks behind

lon tɔ: tare baten nɛ bɔrwɔmdal 15. Lon
 him, yes and cuts through his head with short killing club. Well,

Tesigo: memɛr ma h^oɔ: van lon bUlu-rem an
 Tesigo: dies, disappears down goes inside hole of yam that-one,

Tesivelivelo me fo: van nɛ tan kebu lon
 Tesivelivelo buries puts (back) the ground go into ground again in

bUlu-rem an 16. ɲae ma ria rem an wɔ go hu lon
 yam-hole that-one. He takes yam those some, yes and

kebu mɛ gorɔbUl teba han veen kebu 17. Me fuUukto
 back comes (to) village (to be) with his wife again. Me counts

bUŋu-/bɔŋɔ- Tesigo: me lim ɲae mlca mɛnɛ han veen o mɛ
 days of Tesigo:, it is 5, he says to his wife, You come, (let)

taro van lon or nam fo: am vih-men hu mUru
us-2 go into garden, I've buried your banana-ripe one it stops.

18. Bonego rom van lon or nae mu hUbsine mene veen an
When they-2 go into garden, he points out to woman that (one),

mlca, o kil or go lon buibul e rem go am vih-men mUru
says, you dig place this in hole of yam that your ripe-banana remains

or an 19. Bonego veen mi jo kil mi kil van fesi
place its/that (one). When wife is digging, she digs goes near

ne tablin vanten mo loḡne bon loḡ alUm menek
to body of the man, she 'hears' its smell, yes and her skin is afraid

ne tolo ḡa kil 20. Han vanten mlca o kil
(because) of it, doesn't longer dig. Her husband says, You dig

van sinca alUm nenek ne ca alUm benek ne
go, don't let your skin be afraid, (of it), if your skin is afraid of it,

loḡ bʷlca na to: kebnu nek mon ham vanten ḡale go maror
well, (it will) I'll kill you too; your man there, who you-2

jo hrohoro o kil fa hene tablite 21. Veen
were... talk-talking, you dig clear around (its/the) body. The

mo loḡne me hakebe mi jo reḡ a jo ali ali van kil
woman feels it is bad, is crying, and is digging digging to go dig

fa hene tablite mi jo bo bur 22. Tesivelivelo
clear around the body, it is stinking already. Tesivelivelo

mlca mene han veen o ane ca sinca on ane
says to his wife, you eat (it); if (you) don't you don't eat (it),

loḡ bʷlca na to: kebnu nek lonle Veen mo loḡne
well, (it will be) I'll kill you (now/today). The woman feels

me hakebe mi jo ane a jo reḡ 23. Tesivelivelo mlca, en hera
it is bad, is eating and crying. Tesivelivelo says, eat all (up),

tablite bogon Veen mi jo reḡ gon a jo ane me ane van en
the body all. The woman is crying just, and eating, she eats go eat

hera. Han vanten mlca mēne MUnⁱok o me taro
 completely. Her husband says to (her), It's finished, you come we-2...

van gorobUⁱ 24. Veen mi jo reŋ bonego rom jo me
 go (to) village. The woman is crying while they-2 are coming

gorobUⁱ bonego rom ho:te gorobUⁱ nae mo ho:salen or
 (to) village; when they-2 reach the village, she passes by the place

gorobUⁱ me reŋ van la teh mi bildu lon teh
 (of) village, she cries (as she) goes by the sea, stands in the sea

mlnⁱok bon walwal e jen lon mi kerir:
 quite about (up to) ankles of her feet, yes and she sings,

25. Tesivelivelo, nam ane Tesigo:, nam ane Tesigo:
 Tesivelivelo, I've eaten Tesigo:, I've eaten Tesigo:.

Nam ane -e, nam ane Tesigo:.
 I've eaten I've eaten Tesigo:.

26. E:, hak veen go tu o kebu me sinca ondōn
 Ah! my woman who (it) was good, you back come, don't you drown.

27. Veen tlca Ham veen go si? ham veen go
 The woman said, Your woman who (rel.) who? your wife (woman) whom

om mae me ane Tesigo go mo bo me ralir van teh
 you've made she eats Tesigo who smells, she walks goes (in) sea it

mlnⁱok bon bUn-jen lon kerir kebu:-
 finishes around her-knee(s), yes and (she) sings again:-

28. Tesivelivelo, o nam ane...e nam ane Tesigo:, Nam
 Tesivelivelo, oh! I've eaten.., I've eaten Tesigo:, I've
 ane...e...e, nam ane Tesigo:.
 eaten....., I've eaten Tesigo:.

29. E:, hak veen go tu o kebu me sinca on dōn
 Ah, my wife woman who was good, you back come, don't you drown.

30. Veen tlca Ham veen go si? Ham veen go om mae
 The woman said, Your wife woman (who) who? Your woman whom you make

me ane Tesigo: go mo bo bur Me ralir mon hUru
she eats. who smells already. She walks further beyond

or van teh minⁱok bon tuwon loŋ kerir
the place, to go (in) sea it finishes about her girdle, yes and (she)

mon 31. han vanten mlca Hak veen go tu o
sings again; her husband says, My wife who (was) good, you

kebu me 32. Veen tica tiale gon mene
back come. (His) wife said it-was-like (the same) just, to (him).

Veen te ron loŋ jln van bülte ver hu
The woman went under (drowned) yes and dived went against rock one

tonor ru 33. Tesivelivelo bonego mi lŋka han veen mo
it was big remain(ed). Tesivelivelo when he sees his wife she

ron bur gae mon mo ro: van he ne gae lon teh
sinks completely, he also runs goes rushes himself into the sea,

loŋ tu tare baten loŋ memer loŋ ron lon
yes and knocks-through his head, yes and dies, yes and sinks/drowns in

teh 34. Veen bonego mi lŋka Tesivelivelo memer a ron
the sea. Woman when she sees Tesivelivelo dies and drowns

bur gae mi kebu me senor a loŋ me van fele ne juju
quite, she again comes ashore, and well, she goes gathers young coconuts

konkon ŋaru a re- helen hu 35. Mi sine re-
sour 2, and loaf of wild taro one. She spreads (it) leaf of

helen ran tan mi se woka juju konkon an
wild taro on the ground, she splits young coconut bitter (her-one/that

senan loŋ tonɔ ne tUmuh go hu go me
one) one (of them), yes and dips/plants with leaf-bud one which is

ten lo: an mUnⁱok 36. loŋ ma mnu ma mnu minⁱok
for vomiting, it's finished, yes and drinks drinks it's finished,

loŋ mu lo^one Tesigo bahute ŋe mi reŋ me ran
yes and she vomits Tesigo, his bones (they) if-falls down come(s) on to

re - helen go mi sine ru ran tan mUnⁱok
leaf of wild taro which she has spread it stops on ground it's finished

37. Lon, tonɔ mon ne tUmuh ne hemtean
already. Well, dips/plants also with leaf-bud for joining

mU nⁱok mu tUb^ahene jujuan ran bahu-
together, it's finished, strikes against her young coconut on bones of

Tesigo go mi ren ru ran re - helen lon bahu
Tesigo which it falls down reminds on leaf of wild taro, yes and his

an ne me hemte bogon mU nⁱok 38. Lon me
bones (they) (it) join(s) all, it is complete. Yes and she

aru eflɔi haŋla hu lon flɔhe ne lon me taura lon
takes whip tabu one, and whips with it, yes and he-rises-up, yes and

bildu ru tolo hɔro bwe 39. Mia: veen an me aru
stands remains, doesn't speak yet. Thus woman that-one takes

we haŋla we ne lo-ren lon lɔi ma mnu lon
water tabu, water of clear consciousness, yes and lets he drinks, yes

lon me ren me vanten kebu 40. Lon, veen
and his inside is bright, he is a man again. Well, woman

an me ŋa ru teban Tesigo: rom ŋa lonɔe
that-one (she) at last stays with him, Tesigo: they-2 at-last feel

mu ten ru lonle go A hɔ: vere ki
it is good very, remain today this. And come outside put-out-your-hand

lon sen tomɔ, a suwe:.
in mess of rat, and 'finis'.

THE TALE OF TESIVELIVELO AND TESIGO

I

Once there was a man named Tesivelivelo, and his brother's name was Tesigo, (he was his younger brother). Tesivelivelo married a certain young woman, whom the men found charming. One day Tesivelivelo said to his wife, "You stay here, - I'll go into the garden to look for our food."

While the woman was waiting, Tesivelivelo's brother, who was hunting, shot his arrow, and it came and hit (the ground) close to his brother's wife (Tesivelivelo's); she took it, and remained sitting upon it.

Tesigo looked for his arrow everywhere, but did not find it; he came and saw his brother's wife, and asked her about his arrow, - he said, "Grandmother, haven't you seen my arrow?" She said, "Grandson, I have not seen your arrow." Tesigo kept on looking for his arrow, then gave up, and looked for it no longer.

When Tesivelivelo returned to the village to be with his wife, he looked and saw a footprint - (someone) had been walking around the village. He was angry, and said to his wife, "Whose footprint is this? Confess to me!" The woman said, "My master, I don't know, I haven't seen anyone in our village today."

Tesivelivelo said, "Confess to me quickly! If you don't tell me, well, it will be 'your day' today, I shall kill you. Tell me quickly, right now!"

His wife said, "My Husband, it was only your brother, who shot his arrow; well, it was lost, and he looked for it, and he came this way, and asked me about it. I told him that I had not seen it, and he went right back to his village.

Her husband was very angry, -- "Indeed! you and Tesigo, to be sure! you two were talking together! Tomorrow you and your man will be talking together again!"

When it was daylight, he said to his wife again, "You stay here again, -- I'll go and dig our yam." When he went, he called his brother, "Tesigo, you come! you and I shall go and dig yam(s) in the garden."

When they went into the garden, Tesivelivelo hung his killing-club on his shoulder, and he said to his brother, "Tesigo, come and dig this yam!" Tesigo went, and began to dig. Tesivelivelo walked stealthily behind him, and knocked his head in with his short-killing-club. So Tesigo died, and disappeared into that yam-hole, and Tesivelivelo buried (him) by putting the earth back into the hole.

He took some yams, and returned to the village to his wife again. He counted five days for Tesigo, then said to his wife, "Come on, you and I must go into the garden. I've buried a banana-for-ripening for you there." When they went into the garden, he pointed out (a place) to his wife, and said, "Dig there, in that yam-hole, that's where your ripe-banana is."

As his wife was digging, she dug close to the man's body, and smelled it, and was afraid, so ceased to dig. Her husband said, "Go on digging,

- don't be afraid! If you are afraid, well, I'll kill you too. It's your man there, you two who were talking together! Dig, and clear (the earth) around his body!" His wife felt terrible, and was crying as she went on digging the earth clear around the body, - it was already stinking. Tesivelivelo said to his wife, "Eat it! if you don't eat it, well, I shall kill you now!"

The woman felt wretched, but began to eat and to cry. Tesivelivelo said, "Eat it all, every bit of the body." The woman just continued crying and eating, until she had completely eaten it. Her husband said to her, "So it is finished! Come, we'll both go to the village."

The woman kept on crying as they were coming to the village. When they arrived there, she passed through it, and wept as she went to the sea, where she stood in the water up to her ankles, and sang:

"Tesivelivelo, I've eaten Tesigo, I've eaten Tesigo, I've eaten, yes, I've eaten Tesigo:."

(Tesivelivelo called out), "Ah! my good woman, come back! don't you drown!", and she replied, "Your woman, who is she? Your woman! whom you forced to eat smelling Tesigo:!" She walked into the sea up to her knees, and sang again:

"Tesivelivelo, oh! I've eaten, yes, eaten Tesigo:, I've eaten, yes I've eaten Tesigo:."

- "Ah! my good wife, come back! don't you drown!" - But she said, "Your wife! who is she? Your wife! whom you forced to eat smelling Tesigo:!"

Again she walked still further into the sea, right up to her girdle, and she sang again; her husband said, "My good wife! do come back!", but she answered him just as she had before.

She went under, dived and came against a large rock that was there. When Tesivelivelo saw that his wife had gone completely under, he also ran and plunged in to the sea, yes, knocked his head open, died, and drowned in the sea.

When she saw that Tesivelivelo was quite dead and drowned, she came back to the shore, and went and gathered two bitter young coconuts, and a wild-taro leaf. She spread the wild-taro leaf on the ground, split one of the bitter young coconuts, and dipped in a certain leaf-bud which causes vomiting, and when this was done, she drank till it was finished. Then she vomited Tesigo:. His bones fell down on to the wild-taro leaf that she had spread on the ground already. Then she dipped (into the other coconut) also a leaf-bud which causes things to join together. When that was done, she beat the young-coconut on

Tesigo's bones, which had fallen and remained on the wild-taro leaf, and his bones all came completely together. Then she took a certain witchcraft whip, and whipped them with it; and he stood up, and remained standing, though he did not yet speak. In the same way she took witchcraft water, 'the water of clear consciousness', and let him drink. He became conscious, and was a man again. So that woman at last lived with Tesigo;; they were both very happy, and remain so even now.

(And come outside, put out your hand in rat's dirt! And that's the end!).

Run Ne Heboro: A Tomo J
A TALE ABOUT A KINGFISHER AND A RAT

1. DUⁿ ml le ne ha? ml le ne heboro: gole
The tale awakes with what? It awakes with kingfisher that (one),

fan WobUⁿ go hu gae ma r^ame l^ale oa befaloh van
under day one, he wishes that he may paddle (canoe) go

lⁿka or go na jal ma horo: en 2. gae me tae
to see place which there sun sets in it. He cuts a

e^{le} - vih hu lⁿ luh mUru tene
bunch of bananas one, yes and buries (it) to ripen, it remains till the

falohan 3. Ma tae li-je hu me efalohten
'paddling' voyage. He cuts a 'je' tree one, it is the native

ma mae bu^lbu^l ma naknak mU nⁱok 4. Boro:rne
canoe, he makes the dug-out it is ready it's finished. Evening

hu Tomo mi jo banban to hal lⁿ meme hom tene Heboro:
one, Rat is walking about on road, well, comes meets Kingfisher.

Heboro: mica nek ale tomo! - Hewe ni li! - Om jo ma ha
Kingfisher says, you there, rat! Yes, I here! You are doing what,

Tomo? - Nam jo banban gon to hal 5. Heboro: mica
Rat? I am walking about just on the road. Kingfisher says,

Na ca sise hu mēnē nek Tomo lonle go nam jo naknak
I'll say thing one to you, Rat, now (this, just) I am getting ready

tēnē falohan Tomo mlca o van be? - Nam dēmlōlē ca na
to canoeing. Rat says, you'll go where? I wish that I'll

van lŋka or go ŋa jal ma horo: en 6. Bwica
go to see place which there sun sets in it. It will be

na faloh van fanren nam mae bulbul mē naknak ml nⁱok
I'll paddle go in the morning, I've made canoe it's ready its finished,

nam luh ele - vih mēn hu mē naknak nam rēhe
I've buried-to-ripen bunch of bananas ripe one, it's ready, I've grated

ka·būr - lok hu mōn lonle mē naknak nam f^wele
leaf-cover(ed) pudding one more today it's ready, I've climbed (for)

juju mē naknak mibe? om dēma ca be
young coconut, it's ready, how is it? do you agree that it will be

entaro? 7. Tomo mlca A:, om kel hō:te hak nōrnōran gōn ni
we-2? Rat says, Ah, you announce catch my thought just; I

mōn nam dēmlōlē falohan mōnōrtēn bwica be entaro 8. Fanfanren
too I wish for canoeing very much, it will be we-2. In the

mia: rom he nē bulbul Heboro: me van vlsi
morning it is thus, they-2 push the canoe. Kingfisher goes digs up

vih mēn mē lŋi ran bulbul rom va reku lok mē
vananas ripe come(s), puts on canoe, they-2 go take out pudding come

lŋi ran efaloh-tēn rom va ria v^joh mē me lŋi
put on canoe-native, they-2 go take drinking-coconuts come, he puts

ran efalohtēn 9. Heboro: mlca Mera mē ran efalohtēn taro
on ...canoe. Kingfisher says, Jump come on the canoe, let us-2

faloh Heboro: bur me tah te nē efalohtēn rom faloh
paddle; Kingfisher already sits at-back of the canoe, they-2 paddle

van, lōŋ Heboro: mlca Tomo nēk o mē jo faloh mōn ni na van
go, well, Kingfisher says, Rat, you come be paddling too, I I'll go

jo ɛn ma: meate ni 10. Tomo mɛmɛ jo faloh mɔn lɔŋ
be-eating, hunger bites me. Rat comes paddling also, well,

Heborɔ: mɔn mi jo ɛn me jo ɛn me foka ka'būr-lɔk
Kingfisher too is eating, he is eating he opens leaf-cover(ed) pudding,

lɔŋ anɛ wUhu go hu lɔŋ lUŋ kebu nɛ me anɛ irr
yes and eats piece one, yes and covers again, eats 'hand' of

vih mɛn go hu lɔŋ mɛ mün vⁱoh mɔn
bananas ripe one, yes and drinks a drinking-coconut too.

11. Tomo mi lɔka Heborɔ: mi jo ɛn lɔŋ ɲae mɔn lɔn
Rat sees Kingfisher is eating, yes and he too his-inside

mi ke:nɛ moŋɔr tɛn ca be van ɛn Tomo mɪca Heborɔ:
desires it is great very that he go to eat. Rat says, Kingfisher,

mu nɛ ca nek mɔn o mɛ tah te , nɛ bulbul mɔn lɔŋ
it's good for, that you too you come sit at-back of canoe too, yes and

faloh nɛ ɛntaro Ni mɔn na van ɛn 12. Heborɔ: me van tah
paddle us-2. I too I'll go eat. Kingfisher goes sits

te nɛ bulbul mɔn mi jo faloh ɲero Tomo mɛnɛ jo-ɛn Tomo
at-back of canoe also, he-is-paddling they-2; Rat comes eating. Rat

mɛmɛ m^əlo: (o: m^olo:) Tomo mu foh ka'bur - lɔk lɔŋ
comes vomits (or, spoils), Rat opens leaf-cover (of) pudding, yes and

anɛ ɛn hera lɔŋ ke(i) lɔn tUnu
eats (it), eats 'everything', ('all up')yes and makes-a-mess inside empty

- lɔk an lɔŋ lUŋ kebu nɛ 13. Me
container of pudding that (one), yes and covers again. (he)

anɛ vih mɛn an ɛn hera lɔŋ kei
eats banana(s) ripe (those), that eats 'all up', yes and makes-a-mess

lɔn f^wɛŋɛ - vih an vⁱoh ɲe lɔŋ mo tɔr ta tare
in cover of banana that (one), coconut-s, well, pecks cuts through

vⁱoh an ɲe bogɔn lɔŋ mün helale lɔŋ kei
coconuts those them all, yes and drinks all-gone yes and makes-mess

lɔn bʷɛlɛ - vⁱoh an ɲe 14. Heborɔ: me faloh van veran
in shells of coconuts those. Kingfisher paddles goes, his arm

mi mermir -- "Tomɔ, om jo ma ha lom tɔŋu- bʊlbʊl om ɛn
is tired, "Rat, you are doing what in the bilge of canoe, you eat

merln o mɛ faloh ni mɔn na van ɛn sʊmrɛ"
a long while, you come paddle, I too I'll go eat a little."

15. Tomɔ mɛ ɲa gɛrɛ gɔn mɛ tɛban falohan nɛ go
Rat at last creeps just comes for paddling, for that (because)

tɛban mɔŋɔr tɛn Tomɔ mɛmɛ jo faloh bɔnɛgo
his belly is big very, Rat comes paddling (is paddling) while

Heborɔ: me van fo ka lɔk 16. Lɔŋ lɔka lɔk
Kingfisher goes opens (tries) pudding. Well, sees pudding

ml nⁱɔk a sɛn Tomɔ mi fʷɛ lɔn me tɛ: ka
is finished, and dirt of Rat is full in it; (he) looks - tries

vih mɛn lɔŋ mlnⁱɔk sɛn Tomɔ mifʷɛ l n fʷɛŋɛtɛ
bananas ripe, yes, it's finished, dirt of the Rat is full in its cover,

mɛ tɛ: ka vⁱoh lɔŋ Tomɔ mɔ tɔr hɛlɛlɛ a
looks-at coconuts, yes, Rat pecks to make them 'lost', ('gone') and

mi kei lɔn bʷɛlɛ - vⁱoh an ɲe. 17. Heborɔ: lɔn
makes mess in shells of coconuts those Kingfisher his-inside

mɛrɛ: mɔŋɔrtɛn - "Tomɔ, nɛk, tɔlɔɛ an mɛlɛh ɲɛ
is cross, it is very much, Rat, you, it is not your foods

ɲali om ɛn hɛlɛlɛ sise bogɔn lɔŋ kei lɔn sise
here, you eat (and) ruin things all, yes and make-mess in things

bogɔn. Mɔ: bʷlɛa o kɛlbɛrɛ sise lɔŋ ɲa
all. All right, (it will be) you'll know a thing, yes, (then)

kɛbu van sɛnɔr 18. Heborɔ: tɛhɛ van ta kɔtɛ
back again go ashore. Kingfisher rushed went out across

watɛ nɛ bʊlbʊl lɔŋ lɔŋ hɛman bʊlbʊl tɛ hal hubɔn
the spar(s) of canoe, yes, yes, outrigger of canoe floated (by) itself

- metene wu - buibui an 19. Tomo te loh van ran
away from the real part of canoe its. Rat swam went on
- heman buibui an 20. loh, tomo teloh van ne
outrigger of canoe that (one), yes and Rat swam went to
- wu - buibui Heboro: te ka van ta kokote
real part of canoe, Kingfisher flew went cut through (and) through
- wu - buibui an 21. Teale gon loh Tomo
real-part of canoe that one. It was thus just, well, Rat
- te ron van tobol(l)e maholo ne a te wuto maholo bogon Gami su
drowned went middle of fish-es and asked fishes all, You all anyone
- mi kelbare ca ba lohne ni van senor bica na na
knows that he will swim me go ashore, it-will-be I'll then
- fali (ne) an mubu 22. Maholo ne rar ca e: genem
put-to-cook-in-oven his meat. The fishes they said, No, we-all
- medlo kelbare ca me van senor mem du- du- gon loh
we don't know how-that we may go ashore, we remain remain just in
- teh. Me van miale va loka vⁱu mlca Ei Tomo om
sea. He goes it's thus goes to see Turtle, It says, Hey, Rat, you
- bol be na om me li 23. A: tok
walk where (that) (at length) you come here? Ah, with-me
- Heboro: merom jo faloh me loh loh mahulu ni
Kingfisher we-2 are paddling coming, well, his inside is cross with me,
- loh me ta kokote buibui loh nam ron na(m) me
yes and he-cuts across-across canoe, yes and I sink, I've come to
- ru ha: gali 24. Bwica na mae
stay more-or-less-permantly, here. It will be I'll do
- bibe na kebu van senor nam wuto maholo bogon
it-will-be-how (then, that) again go ashore? I've asked fishes all,
- ne radlo kelbare ca ra van senor 25. vⁱu
they they don't know how that they'll go ashore. Turtle,

mlca Om demelole ca na ro:ne nek ne ha Tomo -- 0,
 says, You wish that I should help you with what, Rat? Oh,

sise hu gon nam deme- lole ca na van senor -- 0, Tomo,
 thing one only, I wish that I may go ashore. O, Rat,

mu gon nar ru gon bur senor na nam me li
 it's good only, I did stay just already ashore (then) I've come here,

26. o me na loh ne nek van b'lica o heha ran
 you come, I'll swim you to go, it-will-be you'll sit on

hevak be ran bak nero o: be ran
 what-part-of-me? will it be on my-shoulders 2, or will-it-be on

sivⁱuh ne ni o: or go be 27. Tomo tica
 middle of back of me, or place (which) (where)? Rat said,

or go ne ale nadlo heha en or an
 Places all which-they-there (those), I don't sit on it, place for-it

na hu gon na nam heha en ran b'wer 28. vⁱu
 one only, there, I (can) sit on (it), on the head. Turtle

mlca Mo: me heha ran batok loq na loh ne nek
 says, All right, come sit on my head, yes and I'll swim you

van Me-heha ran baten vⁱu vⁱu mi jo lohne
 to go. (He) sits on the head of the Turtle, Turtle is swimming

rom jo me senor 29. Bonego Tomo vⁱu mi jo loh ne
 they-2 are coming ashore. While Rat, the Turtle is swimming

me senor nae mi jo kei ran baten vⁱu
 (him) to come ashore, he is making-mess on the head of the turtle

an Bonego mi kei ml nⁱok nae me man mlca
 (his) (that). When he makes-mess it's finished he laughs, says,

"A ho ho e", 30. vⁱu mlca Tomo om-jo- mangahe ha 0
 "A ho ho e". Turtle says, Rat, you are laughing at what? (You)

ca loq taro mangahe ehe, nam jo manman gahe
 say, yes and we-2 I'll laugh at (it). No, I am smiling at (laugh-

go na teva mi jo hUnhUn ne entaro van mere a jo
laughing) that the wave is tossing us-two go aloft, and is

llŋllŋ kebu ne entaro van fan 31. Rom jo loh mon
letting again us-two go down. They-2 are swimming more

van loh mi kei mon loh man Vⁱu mu wuto,
to go, yes and he makes-a-mess again, yes and laughs. Turtle asks

loh mlca miale gon mon 32. Rom van me-van llŋi
yes, says it is thus just again. They-2 go, he-goes puts (him)

senor loh Tomo an mo ro: van fwele la-li - jih
ashore, yes and Rat that (one). runs goes climbs on tree sheoke

hu mUru fesi ne teh gon Vⁱu mi-jo-kebu van or go
one, remains near to sea just. Turtle is back again going place which

tU ruru en 33. Bonego Vⁱu mi jo kebu
he stopped-stopped in it. When the turtle is back again

van Tomo ma fele ru la-li - jih mlca Vⁱu, Vⁱu
going, Rat climbs remains on tree sheoke, says, Turtle, Turtle,

Vⁱu taŋtaŋ ran ber-kolkol 34. Bonego Vⁱu
Turtle, touch-touch on head-itch-itch. When the Turtle

ma heha van ran batŋ loh tekri sen Tomo
reaches-its-hand to go on his head, yes and touches dirt of the Rat

mi fwe ran batŋ mi jln van loh won va guUgUlu ca
it's full on his head, dives goes inside sand, goes rubs-rubs (if)

te ho: tare or mon me mere 35. loh Tomo
(that) it arrived through place more, came up, yes and Rat

mlca miale gon mon mi jln kebu van guUgUlu van loh
says it's thus just again, (it) dives again goes rubs-rubs go, yes and

na guI hera 36. Vⁱu loh me ra: mlca
at length rubs 'all off'. The Turtle his inside is angry, says

mene Tomo Bwica o na mae ham jahan loh fele mato
to Rat, It-will-be you'll make your prowess, yes and climb always,

ru or go le vⁱu tekerir nan bu bu ne teva
 remain place that-one. Turtle sang his song, a song about waves,

ca bonɔɔɔɔɔɔ tɪca
 so-that it-will-be big-big, he said.

37. Sək tevas e sək tevas e, tevas e...e...e., toɔ mɛrɛrɛ.
 My wave(s) (e), my waves..., waves.... .., it is not small.
 (and repeated...).¹

38. Teva go hu bur te van (? have ne)² re-jih
 Wave one already went (?) 'sweep around' leaf of sheoke

mɛ lon tɛh 39. tɪ kerir kebu tiale gon mon
 (that-one) come into sea. (It) sang again it-was-thus only again,

lon teva go hu mon te van kil fa hene lɪbi-
 yes and wave one more went dug clear(ed) around roots of

li-jih an 40. Tomɔ tɪca vⁱu sinca on - m^oɔ: ne
 tree-sheoke that-one. Rat said, Turtle, don't you destroy

ni vⁱu tɪca Na rɔɔ ɲa lon ta fan rolom
 me. Turtle said, I don't any-longer listen 'under' (to) your word.

41. vⁱu tɪ kerir kebu gon lon teva go tɔɔɔɔɔɔ tɛmɛ
 Turtle sang again just, yes and a wave that was-big came just,

lon feɪi ku li-jih an to: ne van lon tɛh teva
 yes and lifted out tree-sheoke that-one, threw go into sea, the wave

tɛ rebe ne Tomɔ tɛmɛɔɔɔɔɔɔ gon
 destroyed Rat died then and there just.

¹In this song, there is apparently an admixture of Baiap dialect.

²(/have ne/: the original MS is not clear).

NOTE:

Verse 37. This Song, was thus arranged as for Sol-fa scale,
by the native informant:-

Sok te vas se, sok te vas se. Te vas se e^t dole(m) ma
m s l d^l l s m r s s r r s l m
re ro
s s:- :-
Sok te vas se Sok te vas se Te vas se e
m s l d l s m r s s s r
tolo
dolo(m) ma re re
s s r d d:-

THE TALE ABOUT THE KINGFISHER AND THE RAT

J

How does the tale begin? It begins with a certain Kingfisher.

One day he wanted to paddle his canoe to go to see the place where the sun sets. He cut a bunch of bananas, and buried it to ripen until the voyage. He cut a 'ye' tree, - it is a real canoe (tree), - and made the dug-out quite ready.

One evening a Rat was walking about along the track, and as he came to met the Kingfisher. The Kingfisher said, "You there! Rat!" -- "Yes, it's I here!" -- "What are you doing, Rat?" -- "I'm just walking about on the road."

The Kingfisher said, "Let me suggest something to you, Rat. At this very time I am getting ready for a canoe trip." The rat said, "Where will you go?" -

"I want to go to see the place where the sun sets. I mean to paddle off in the morning. I've made the canoe quite ready; I've buried a ripening bunch of bananas to ripen, and it is ready; I've grated one more leaf-covered pudding today, - it is ready, and I've gathered young coconuts ready. What about it? Are you agreeable to come with me?"

The rat said, "Ah! What you propose is just my own idea (too). I also very much desire a canoe trip. It'll be you and I."

So it was - in the morning they (two) launched the canoe; the kingfisher went and dug up the ripe bananas, and came and put them on the canoe; they both went and lifted out the pudding, and came and put it on board, and some drinking-coconuts. The kingfisher said, "Jump and come on board the canoe; we must both paddle." He already was seated at the stern of the canoe, and they both paddled off.

Well, the kingfisher said, "Rat, you come and keep on paddling a while! As for me, I must go and begin eating, as I am hungry."

The rat came and began paddling in his turn, and the kingfisher, for his part, began to eat; and as he ate, he opened up the leaf-covered pudding, ate one piece, then wrapped it up again; he ate one 'hand' of ripe bananas, and drank a coconut too.

The rat saw the kingfisher eating, and he too greatly desired to go and eat. He said, "Kingfisher, you had better come and sit at the stern of the canoe again, and paddle the two of us along, while I go and eat again." So the kingfisher went and sat at the stern of the canoe again, and paddled them both along. The rat came and vomited; he opened up the pudding leaf-cover, and ate it right up, and then made a mess inside the pudding's empty container, then wrapped it up again. He ate those ripe bananas all up, then made a mess inside the banana-skins. As for the coconuts, well, he bit a hole through every one of them, and drank them all, and then made a mess in the empty coconut-shells.

The kingfisher continued paddling till his arm was tired. "Rat", (he called), "what are you doing in the bilge of the canoe? You've been eating a long while. Come and paddle, while I in my turn go and have a little to eat."

At length the rat came to paddle, but just creeping along because his belly was very swollen. He came and began to paddle, while the kingfisher went and opened up the pudding. He saw that the pudding was finished, and (its cover) full of rat's dirt. He had a look at the ripe bananas, - yes, they were finished (too), and their skins full of rat's dirt. He had a look at the coconuts, - the rat had bitten and ruined them all, and made a mess in their empty shells.

The kingfisher was very angry. "You, Rat, these are not your foods here! You've eaten and ruined everything, yes, and made a mess inside everything. All right! you'll 'savvy' something, and you'll go back ashore!"

The kingfisher rushed over and cut through the spars of the canoe, and then the canoe's outrigger floated off by itself away from its 'mother' canoe. The rat swam on to the canoe's outrigger, and then swam on to the real part of the canoe. The kingfisher flew and cut through the real canoe.

So it was that the rat sank, and went among the fishes, and asked all the fishes, "Does any one of you know how to swim and take me ashore? If so, I'll cook his dinner for him!" The fishes said, "No! we can't go ashore. We just always remain in the sea." In the

same way he went to see the turtle, who said, "Hey, Rat, where are you going, that you've come here?" -- "Ah! the kingfisher and I were paddling this way, and he got cross with me, and hacked the canoe in bits, and I sank, and I've come to live more or less permanently here! What am I going to do ever to get ashore again? I've asked all the fishes, but they cannot go ashore."

The turtle said, "What do you want me to help you with, Rat?". -- "Oh, only one thing, I want to go ashore again!" -- "Oh, all right, Rat! I was just living ashore before I came here. You come, I'll swim you there. What part of me will you sit on? On my two shoulders, or on the middle of my back, or where?" The rat said, "I don't sit on any of all those places; there is only one place where I sit, on the head."

The turtle said, "All right! come and sit on my head, and I'll swim you along." He sat on the turtle's head, and the turtle began to propel him, and they were coming ashore. But while the turtle was swimming the rat ashore, he made a mess on the turtle's head, and when he had finished making the mess, he laughed and said, "A ho ho e." The turtle said, "Rat, what are you laughing at? Tell me, and we'll both laugh at it." --- "No," (he replied), "I'm smiling and laughing at the way the wave is tossing us two aloft, and letting us both down again."

They were swimming on again, when (the rat) made another mess, and laughed. The turtle asked about it, and (the rat) again said just what he had before. They went on, and (the turtle) put him ashore, and the rat ran and climbed up a certain she-oke tree which is just near the sea. The turtle began to return to the place where he always stayed, and when he was going back, the rat, who was up the sheoke tree he had climbed, called out, "Turtle, Turtle, Turtle, try patting your itchy-head!" When the turtle reached up on to its head, it felt the rat's dirt all over its head, and it dived into the san, rubbing itself as it went through and came up at another place. The rat called out just the same again, so it dived again, and went rubbing itself till it was all rubbed off.

The turtle was angry, and said to the rat, "You'll have that for your strong point, yes, always to climb, and stay (up) there." The turtle sang his song, a song about great waves, and said:

"My wave - o, my wave - o, my wave...is no little one."

One wave already went and swept around the sheoke leaves, carrying them into the sea. (The turtle) sang just the same again same again once more, and another wave went and made a hollow around the roots of the sheoke. The rat said, "Turtle, don't you destroy me." The turtle said, "I am no longer obeying you."

The turtle sang once more, yes, and a great wave came and lifted out the sheoke, and threw it into the sea. The wave destroyed the rat, which died there and then.

Run Ne Maret
A TALE ABOUT THE EEL

K

1. Maret han veen naru Maret ma horo mene veen nero Maro
The Eel, his women 2, the Eel speaks to women them-2, You-2
- va lŋka bilan 2. Maret mi lŋ kabrine leŋete
go see 'bilan'. The Eel shuffles-off his scales, (He)
- mUru me vantən bur ma jo kɔ: lɔn bilan
it remains, he is a man quite, he is racing in the 'bilan' race.
3. Veen rom kebu rom ca Hantaro jafu
The woman they-2 go back, they-2 say, Our- (two) master/chief/husband
- hu ŋa tu tən taro mae bibe lɔŋ
one there, he was good very, we shall do it will be how? yes and
- be me lŋka ɛntaro mɔ: 4. Maret me je kɔ: lɔn
he will come see us-two, all right. The Eel is racing in the
- bilan mo kɔ: tahlvi ŋe bogon veen rom kebu
'bilan' race races (better) than them all, the women they-2 return,
- momo rom lŋka leŋete mUru rom hute faŋ
it is first, they-2 see his-scales, it remains, they-2 light a fire,
- to: ne alu- Maret lɔn faŋ 5. A bonego bulu - faŋ mə ka
throw skin of Eel in fire. And when ashes of fire flies
- van hɔ: ɛn Maret mi kelbare a mɛmɛ a tolo
goes reach (there), (on him) the Eel knows, and comes and doesn't

lŋka alu - Marɛt mu ru: van fan ma helal
see skin of Eel, he shrinks goes down, he is lost (he disappears)

gɔn miaga gɔn 6. Tɛmar an be aru
just, there is none (nothing) just. His spirit will take

Ligogo to:nɛ lɔn hɛlɛ- Olal¹
Ligogo throw into passage of Olal.

NOTE:

- Verse 1. bilan : these "races" had been seen and participated in years ago by one of my informants; they had been held at Halhal village, and sponsored by Ti naim Tombi. An old phrase was:-
 buru bu lu yɛ fali nɛ ...
If we win, beat you, we shall cook (you).

A TALE ABOUT THE EEL

K

An eel, who had two 'wives', said to them both, "You two go and watch the "bilan" dancing-race."

The eel shuffled off his scales (or: skin), became a man completely, and began to race in the "bilan" game.

The two women returned, and said, "There was a husband (or: master) for us two there! He was fine! What shall we do (to make him) come to see us both? All right!"

The eel was racing in the "bilan" race, and raced better than them all.

The two women returned first, saw his scales lying, kindled a fire, and threw the eel-skin in the fire.

When the fire-ashes flew and reached the spot where he was, the Eel realized, and came, but could not see the eel-skin. He shrank right down, and just disappeared, - there was nothing (of him) left.

His spirit will take Ligogo, and throw her into the Olal passage.

NOTE: This stereotyped ending "is a closing phrase for all tales".

¹This stereotyped ending for a Tale "me ral kɔkɔ: an nɛ dUn bogɔn"
 is word of closing for tale all.

Lun Ne Um L
A TALE ABOUT THE UM BIRD (The Pacific Pigeon)

dUn mi le ne sa mi le ne
The tale awakes with what? it awakes with

1. Fan wobUŋ go hu bahel go hu han ih ŋa Um te van
Under day one, a bird one, its name there Um, went

mae nute a te lŋi ralon te lim. Bōnego te
made its nest, and (put/laid) its egg(s) it was 5. When it

fwer ru fon ralon te remelole ca ba ta woka
slept stayed on-top-of its eggs, it desired that it may cut/peck try to

ralon 2. Me fwer ru a maa mi ate mə ka van
open its eggs. It sleeps stays, and hunger gnaws, it flies goes

la -li - mel ca ba rUŋ wə - mel 3. Bōnego
on to tree 'mel', that it may swallow fruit of mel. When

te van va ru la-li-mel Bal teme te mga ten a
it went went stay on-tree-mel, the Hawk came (it was) quick very, and

ti reku ralon Um go te liman bur 4. Bōnego
took away/out the egg of the Um which was 5th already. When

Um te kebu me ca be fwer ran ralon kebu a te ho:kirine
the Um again came so-as-to sleep on its eggs again, and it found

go ŋa go hu mahelal go liman Um toloŋne te hak^əbeten
that one is lost which (is) fifth, the Um felt it was bad very.

5. BwIca na fwerfwer gon ran ralok go ŋerUŋ Vir
It will be I'll sleep-sleep just on my eggs them - few 4,

va mermer rarUŋ 6. Bōnego me fwerfwer mon van maa
go half-dead on them. While it sleeps-sleeps more going, hunger

mi kerku mə ka mon van ra - li-mel ca been miale
is biting, it flies again goes on tree-'mel' that it may eat, it's thus

Bal meme mamga ten mi reku go viran mə ŋa e
the Hawk comes it's quick very, takes out which fourth, it at last is

sUl gon du 7. Um, bonego mikebu mon me milnka
3 only remain. The Um, when it-back- again comes, it sees

gon na viran mon mahelal Um moloŋne me hak^abeten mlca miwene
that the 4th too is gone, Um feels it is bad very, says it is thus

gon mon Mu ne go ca na f^werf^wer fon go sUl
just again, It's good ..that.. I sleep-sleep on top of (which).. 3

a gon van mer forUl 8. Me f^werf^wer
.. only, go die on top of them-few. It sleeps-sleeps/lies down

mon van maa mikerku mij^ovan mon ca been
again goes..., hunger gnaws, it is going again that it may eat

la-li-mel Bal mi kebu me aru go sUlan 9. Ma t^woe
on tree 'mel', Hawk again comes takes the 3rd. He does

van miale gon loŋ hol hera
goes (on) it's thus only, yes and takes out completely ("the lot").

0 Um tolo ru bu teban ralon go Bal
Oh, Um doesn't stay (it would) be well with (for) its eggs which Hawk

maria 10. a ma r^amelole ca heŋene han bül^bül si
takes, and wishes to send his (its) friends some

ra van ne ralon va hol kebu ne teba Bal 11. ŋe
they-should go for its eggs to go take back from Hawk. They

bogon rar^emtene ra van hol kebu ne ralo - Um teba Bal
all declined, they should go take back eggs of Um from Hawk,

teban go alu: tenek ne Bal 12. Bone Um mUru
because their skin was afraid of the Hawk. Then the Um stays

mi lŋka bahel kike: hu mljobanban 13. Um mlca E:
sees bird small one it is walking-about, The Um says, Ah,

om kelbere ca o van ne ralok teba Bal nam ca
do you know how that you can go for my eggs with the Hawk? I('ve) said.

mene hak bül^bülan ŋe loŋ ram ^emtene ca ra van
to my friends, yes and (but) they decline(d) that they should go.

Nek mibe tolo ngare ca o van
You, how is it? it isn't fitting (adequate) that you go?

14. O mu telelel mica aluk tolo nek ne Bal
Oh, it's good, the fantail says, my skin isn't afraid of Hawk,

nam kelbere ca na van hol kebu ne ralom 15. Bonego
I know how that I can go take back your eggs. When

telelel ma r^əmelole ca be van matae li-bru ca
the fantail wishes that it should go, it cuts a 'bru'-tree, so that

be bulbul me he ka lon to ron te na van va
it may be canoe, tries launch (it), well, it sank; it then went to go

tae li-je: lon na geh ne te bulbul lon na
cut a tree-'je:', yes and then worked it it became a canoe, yes and then

faloh van 16. Bonego telelel te faloh van
paddled ("sailed") 'away'. When the fantail paddled went,

te lngka veen ha Bal nero a telelel tica mene
it saw wife (woman) female of Hawk them-2, and the fantail said to

veen nero ha Bal Hamro vanten mUru be maro van ca
wife them-2 of Hawk, Your (2) man husband remains where? you-2 go say

mene beme lngka ni bamga 17. Bonego ror
to (him), let him come to see me let it be quick. When they

ca mene Bal tenaknak a teme lath
2 said to Hawk, he got ready and came by-the-sea (to the shore),

ti lngka telelel Bal tica O rlo ngare ni bwica na
he saw fantail, Hawk said, You aren't enough for me, it will be I'll

to: helale nek van lon meha 18. Telelel mica Mo: nek bur
throw away you go in space. Fantail says, Right, you already

o bal mene ni Bonego Bal me hare telelel
(here and now) you fight against me. When the Hawk spears the fantail,

tolo kelbere ca be ho:te 19. Telelel mica
he doesn't know how that he may catch(hit it.) The Fantail says,

Mo: om naknak me hare va ho: gon lon he kebnu
All right, are you ready? it spears go once only, yes and spears-dead,

mo to¹kebnu mēme miale gon 20. lon metanhe van
kills (it), it comes it is thus only; yes and goes up goes (to)

gorabul va hol kebu ne ralo - Um go te lim va hege
village, goes takes back the Um-eggs which (was) 5, went/goes give

kebu ne mēne Um 21. Um molone mu ten me na
back to the Um. The Um feels it's good very, then

lUmlUm ne bu - mato hu mēne telelel
gives as reward tusker old one to the Fantail.

A TALE ABOUT THE "UM" BIRD (The Pacific Pigeon)

L

(The Tale begins with what? It begins with ...):

Once upon a time, a certain bird, whose name was "Um", went and made its nest, and laid its five eggs. While it stayed sleeping on its eggs, it longed to peck them open. It continued sleeping (or: 'sitting'), and when hunger gnawed, flew off on to a 'mel' tree to swallow 'mel' fruit.

While it was away on the 'mel' tree, a Hawk came very quickly, and took out one of the Um's five eggs. When the Um returned to sleep on its eggs again, and found that one of the five had gone, the Um was very upset, (and said), "I'll just keep on sleeping on my four eggs until I'm unconscious on them."

But while it continued sitting again, (it felt) biting hunger, and flew off again on to a 'mel' tree to eat. So the Hawk came very quickly and removed one of the four (eggs), - and now only three remained.

When the Um came back again, and saw that one of the four had disappeared too, it was very upset, and said again in just the same way, "I must just keep sitting on the tree eggs, and go on till I die on them!"

Again it continued sitting till hunger gnawed, and it went off again to eat on the 'mel' tree, - and the Hawk came back and took one of the three (eggs). He kept on doing exactly the same thing until he had taken them all. Oh! the Um did not stay properly beside its eggs which the Hawk took, - and it wanted to send some of its friends after its eggs, to go and take them back from the Hawk.

This they all declined to do, because they were afraid of the Hawk, (but) while the Um waited, it saw a certain small bird walking about, and said, "Ah! would you be able to go after my eggs, to the Hawk? I've asked my friends, but they all declined to go. What about you? Wouldn't it be right for you to go?"

"Oh, good!", the Fantail said, "I'm not afraid of the Hawk! I know how to go and get your eggs back!"

When the fantail wanted to go, it cut a 'bru' tree to be a canoe, and launched it, - but it sank. It then went and cut a 'je:' tree, fashioned it into a canoe, and at last paddled away. When the fantail had paddled all the way, it saw the two wives of the Hawk, and said to them, "Where is your husband? You two go and ask him to come and see me quickly!"

When they told the Hawk, he got ready and came to the shore, and seeing the fantail, he said, "You are no match for me! I'll throw you into space!"

The Fantail said, "Right! here-and-now you fight against me!" When the Hawk threw-spear at the Fantail, he wasn't able to hit it. The Fantail said, "All right! are you ready?", and speared him in-one-try, yes, speared him dead, - killed him! It came just like that, and went up to the village, took back the five Um-eggs, and went and gave them back to the Um, who was very pleased, and gave an old tusker as a reward to the Fantail.

Run Ne Um (Ran ral ta Magam) M
A TALE ABOUT THE 'UM' (On language of Magam)

Mele ne sa Me le ne
It opens with what? It opens with ...

1. Um te bhü te tolöte te lim te mar
The Um (bird) laid its eggs it was 5, yes and hunger

te kte te te va ro rjürjUm mel a Bal tème tème
'bit', yes and it went was swallowing 'mel' fruit, and Hawk came came

ktu tolöte ge hu 2. a Um tème lhe te tefe ena
took its eggs one, and the Um came saw, yes and said, I shall

fwerfwer fon tolon ge na vir te mar
sleep-sleep on top of my eggs which (there) 4, yes and die.

3. A bonege Bal te mol me teme ktu virnan mon te
And when the Hawk again came, he came took the 4th too, yes and

tefe te ji na en a sulnan mon te tefe na
said it was just the same, and the 3rd also, yes and said (there) (then)

mon te jeen . 4. A Bal te hol fUnu tolo - Um
also it was like that. And Hawk took out altogether eggs of Um,

te Um tefe ral te hu na 5. A bonege Um
yes and Um said word it was one only. And when the Um

ter^amelole tolon bo mol me te te^wuhu behel bona a
desired its eggs it-will again come, well, asked birds all, and

etemtene 6. Te, te na me lhe tijejer te na
they declined. Well, then came see the fantail, (it) then

uhu te, terma 7. A tijejer tefe ... tero ta ku
asked, yes, it agreed. And fantail said, and they-2 cut out

bUlBUl tero re li-bru llni ba lon te(:), te te ron a
a canoe, they-2 cut 'bru' tree, put go in sea, well, it sank and

tero me re li- ojsu te hlri ne te te hal
they-2 came out tree- 'ojsu', it pushed (it), yes and it floated.

8. Te, tijejer te na folo ne ba ran vere mana Bal
Well, fantail then paddled (in it) went on country of Hawk,

a lehe vehen mana Bal tero me ru la te: fe bane
and saw woman of Hawk, they-2 came stayed by sea, (it) said to

njero Moro a fe mene Bal ba me lhe ni 9. Te,
them-2, You-2 go say to the Hawk, let him come see me. Well,

tero a fe banen te tefe Sab^we nam manro
they-2 went said to him, yes and he said, by and by, - I remain

r^awe sene hlni balan 10. A bonege teme
making straight paraphernalia of fighting. And when he came

u^ohe (wehe) tijejer te tolon tou ho:te
to strike the fantail, well, he did not throw - hit, (catch),

11. a tijejer te uhe Bal te mara te hol mol ε
and the fantail struck the Hawk, jumped (ashore), took back-again

tolon Um te te - ro - mol a te na ro se mol
eggs of Um, well, he was returning, and he-was then singing return

me
come.

A TALE ABOUT THE 'UM' (Another version)

M

(How does it open? It opens.....):

The 'Um' bird laid its five eggs, and feeling the pangs of hunger, went off and was began swallowing 'mel' fruit, when the Hawk came and took one of the eggs. When the Um came and saw this, it said, "I'll sleep on top of my four eggs till I die!"

And when the Hawk came again, came and took the fourth also (i.e. one of the four), well, it said exactly the same; and about the third last egg too, well, it said exactly the same again. The Hawk took all the Um's eggs, and the Um had only one word to say.

But when the Um wanted its eggs back again, it asked all the birds, but they refused. So at length it came to see the Fantail, and asked it, and it agreed. The fantail said (what to do); the two cut out a canoe, - they cut a 'bru' tree, and put it in the sea, but it sank. So they cut an 'oyou' tree, pushed it in, - and it floated.

Well, the fantail paddled it off to the land of the Hawk, and saw Hawk's (two) wives who had come and were by the sea. It said to them, "You two go and say to him..."

It said, "By and by! I'm still busy putting my fighting-equipment into order." It said to them both, "You two go and tell the Hawk to come to see me!"

Well, they went and told him, and he said, "By and by! I'm still busy putting my fighting-equipment into order!"

And when he came and struck at the fantail, he didn't hit it; but the fantail hit the hawk, jumped ashore, got the Um's eggs back again, and set out on the way back, singing as it came back.

Run Ne Ma:

N

A TALE ABOUT THE DOVE

1. Fan wobUŋ go hu ma: tɔn han veen rom lɪŋi
Under day one, a Dove with-him his wife, they-2 'get' (beget)
- teslmre ma: hu maʁu van towɔh 2. Neti-lela ne
child dove one, he stops goes grows up. The little White-eyes
- ram demelɔle ca ra mün we 3. Teslmre ma: maremelɔle
they want that they..drink water. Child dove wishes
- ca be ne ra van mün we 4. ɲae me wuto rahen
that it-be they they go drink water. He asks his mother
- mɪca Tae o rema ni na kɪrine neti-lela ne me
says, Mother, you allow me I'll (be) with the Little-White Eyes we'll
- van mün we go mUru lɔn tU-bakUɪ 5. Rahen
go drink water that is in hollow of palm (tree). His mother
- mɪca mɛne ɲae nam dema nek nUtUk a sise hu ɣɔn o te: fɔm
says to him, I allow you, my son, but thing one, only, you look after
- bu ten mɔ tUbakUɪ no wɔn
yourself let-it-be-well very, lest the palm (tree) hollow should close
- gorɔ gami bogɔn 6. Neti-ma: mɪca mɛne rahen Mu
fast around you all. Little Dove says to his mother, It's
- ɣɔn Tae me te: fɔnem bu ten
good just, Mother, we'll look after us/ourselves it-will-be well very.
7. Bɔneɣo ram münmün wer van ram hɔ:kɪrine tUbakUɪ
While they drink-drink dew go(ing), they find palm-hollow
- an ne bogɔn ram hUŋUn van lɔn tUte 8. Ram
that one, they all they crowd in go inside its hollow. They
- jo mün ram du miale lɔŋ tUbakUɪ mo wɔn kɔ:
are drinking they stay it is thus, yes and palm-hollow closes shuts
- gorɔ ne bogɔn ram nɛr helale hal "Bwɪca je bɔɪ
around them all, they think-lose road. "It-will-be we'll go

bibe" 9. Ma: mo nɔɔnɔɔr kebu ne kefenene an ha
it will be how?" Dove thinks-thinks again of the warning of

rahen a mo loŋne me hakebe 10. Ca na to mae biwene
his mother, and feels it is bad. If I had done it would be

go Tae mɪca biale nar tesi gɔn
like as Mother says, it-would-be-thus I was(would be) all right only

ru lonle 11. Heboro: moloŋne ram jo reŋ lon tUbaKUl
remain now. A Kingfisher hears they are crying in palm-hollow,

teban go tUbaKUl me wɔn kɔ: goro ne bur
because palm-hollow is fast shut around them completely.

12. Heboro: ma hɔro mene ŋae hubɔn Na mae bibe na
The Kingfisher speaks to him self I'll do it-will-be-how I'll

halku go ŋe a ŋae mo tɔr tare li-baKUl an ne bʷelen
rescue these? He pecks through tree-palm that-one, with shell of

bɔŋɔn 13. Bulbul an mikike: gɔn me wehave
its mouth. Hole (its) is small only it is enough for

neti-lela ŋe gɔn Miale netilela ŋe bogɔn
little-white-eyes (them) only. It is thus little-white-eyes all

ram hɔ: vere 14. Ma: ma toweka ca bo hɔ:
they reach/arrive outside. Dove tries that he may reach

vere lon bulbUl an loŋ me erer tolo kelbare
outside inside hole that-one, yes and it's stuck fast, doesn't know

ca be me vere mU mur kebu van lon bulbUl a mi
how that it may come outside, falls back go inside hole, and is

jo reŋ 15. Bonego netilela ŋe ram kebu van gorɔbUl
crying. When little-white-eyes they back go (to) village,

rahe-ma: mu wuto mɪm me loŋ nUtUk fɔn ŋa be 16. ŋe
mother-dove asks, you ('ve) come, yes but my son where? They

ram ca mɛm van jo münmün tUbaKUl loŋ mo wɔn kɔ: goro
they say, we go drinking, hollow-in-palm, yes and it's fast shut around

genem 17. Heborɔ: memɛ tɔr tɛr li-bakUl an lɔŋ
us. *Kingfisher comes pecks through tree-palm that-one, yes*

genem gɔn mem hɔ: vɛrɛ nUtUm meerɛr lɔn buIbUl
and we-all only we arrive outside; your boy sticks fast inside hole,

lɔŋ mUmur kebu van lɔn tUbakUl 18. Rahen
yes and falls back goes inside hollow of palm. His mother

mo lɔŋnɛ me hakɛbɛ mlca na mae an lɔk bamga lɔŋ
feels it is bad, says, I'll make his pudding it'll be quick, yes

aru van hɔrɔ nɛ mɛnɛ mɔ lihehe nɛ
and take go speak of (it) to (him)... lest the 'mountain devil' may

mɛ rɔlme ɲae nelibUl 19. Rahen ma rehe
come swallow him in the night. His mother scrapes/grates

lɔk manga tɛn lɔŋ aru van me van fesi nɛ
pudding it is quick very, yes and takes go(es), goes near to

libakUl lɔŋ ke Ma:-ɛ ma:-ɛ, heha: mɛ lae am
tree-palm, yes and calls, Dove-y, dove-y, reach come take-in-hand your

lɔk 20. Niti-ma: mɔlɔŋnɛ rɔb rahen mo lɔŋnɛ mu
pudding. Little-dove hears voice of his mother, feels it's

ma heha: mɛ lɔn buIbUl kike: gɔ heborɔ: mɔ tɔr tɛr
good, reaches comes in hole small which kingfisher pecks through,

lɔŋ aru an lɔk nane rahen 21. Rahen mlca mɛnɛ
yes and takes his pudding from his mother. His mother says to

ɲae Bɔnɛgɔ ca oru lɔlibUl bɔlca o te: fɔm
him, When (if) you stay in the night, it-will-be you watch over

bu tɛn mɔ lihehe nlike ran ral kike:
you(rself) let-it-be-good very, lest the lihehe may call on voice small

n iwɛnɛ ni lɔŋ ɔn heha: mɛ lɔŋ nɛ anɛ
it might be like me, yes and you might reach out come, yes and he might

nek 22. Ca or lɔŋnɛ tɪ ke ran ral rUmrum tɪca
eat you. If you heard he called on a voice rough, he said,

Ma:-ε ma:-ε heha: me lae am lok sinca ɔn
Little-dove, dove-y, reach out come take-hold your pudding, don't you

heha: 23. Ca or loŋŋe ral kike: loŋ ni ɲa le o heha:
reach out. If you heard voice small, yes, I there, you reach

 me lae am lok 24. Raheŋ mi kebu van
out come take-hold your pudding. His mother (she) back goes

gorɔbU1 25. Bɔŋego ho:ho: mi jo kike loŋ lihehe
(to) village. When the 'cricket' is calling, well, 'lihehe'

mə he me me ke niti-ma: ran ral tUmtUm ma:-ε, ma:-ε
rushes comes, calls little-dove, on a voice rough, Dove-y, dove-y,

heha: me lae am lok 26. Neti-ma: tolo
reach out come take-hold your pudding. Baby-dove doesn't

heha: mikelbare me lihehe 27. Bɔŋego lihehe mo noŋnoŋ
reach out, he knows it is 'lihehe'. Then 'lihehe' thinks,

na mae bibe loŋ be heha: me na ke ran
I'll do it-will-be-how yes and he'll reach out come? I'll call on

 ral kike: 28. Bɔŋego mi ke ran ral kike: loŋ niti-ma:
a voice small. When he calls on voice small, well, baby-dove

me heha: mia: goŋ loŋ lihehe an mo ro:me mi kebu
reaches it's thus just, yes and 'lihehe' that-one swallows; (he) back

van du gorɔbU1 an tia han wae loŋ jo
goes stays village (his), takes his pandanus (leaves), yes and is

vate 29. Rahe-ma: me mae lok hu mon me ke fanfanŋen
plaiting. Mother-dove makes pudding one more, calls (in) the

 m1ca Ma:-ε ma:-ε heha: me lae am lok
morning, says, Dove-y, dove-y, reach come take-hold your pudding.

Neti-ma: tolo heha: me ne go bur
Baby-dove doesn't reach come, for that he is lost (missing) already.

30. Raheŋ mi ke kebu Ma:-ε ma:-ε heha: me lae am
His mother calls again, Dove-y, dove-y, reach come take-hold your

lok Rahen tolo loŋne rili-ral su mi kelbære
pudding. His mother doesn't hear sound of voice any, she knows

lihehe me ane nitin 31. ŋae mi kinte jən
'lihehe' has-eaten her child. She tracks foot(print) of

lihehe van gorobul an me van va lŋka lihehe an
'lihehe' go (to) village his, goes goes to see 'lihehe' that-one,

mi jo fe wae 32. Lihehe an mlca Meb^{ok}
he is plaiting pandanus. 'Lihehe' that-one says, Grandchild

veen nek ale - Loŋ ni li -- Leŋ go be me aru nek me
female, you there!.... Yes, I here! Wind which brings you come?

--- E:, tutu leŋ go fan --- 35. E; meb^{ok}
Ah, grandfather, wind that (is) down. Ah, granddaughter,

mu ten ca bo to e leŋ or loŋ nar
it's good very, if it had been wind (off) shore/land, well then I would

ane nek o ru meb^{ok} taro jo banban
have eaten you. You stay, my grand-daughter, we-2... shall-be-playing-

sUm^{re} 34. Bonego rom du lihehe mi jo fe han
about a little. While they-2 stay, 'lihehe' is plaiting his

wae loŋ rahe-ma: mlca Tutu o fwerfwer toto
pandanus, yes and mother-dove says, Grandfather, you lie down stretch

nek sUm^{re} loŋ na jo vate hantaro wae
(out) yourself for a while, yes and I'll be plaiting our-two pandanus

35. Bonego(le) lihehe ma heŋene wae mene rahe-ma:
(mat). Then/when 'lihehe' gives pandanus to mother-dove,

mi jo vate loŋ lihehe an mi jo fwer
she is plaiting yes and 'lihehe' that-one begins to sleep.

36. Bone(go) lihehe an mi jo ráboŋs rahe-ma: me aru
When 'lihehe' that-one is snoring, mother-dove takes

etol hu ma helene kebu ran teban lihehe ca bi se
bamboo-knife one, draws it back on belly of 'lihehe' that she may

tare teban 37. loŋ lihehe an mo non loŋ
slices through his belly. Well, 'lihehe' that-one stirs, yes

je -- "E:, om jo ma ha ne ni -- loŋ, rahe-ma:
and awakes. Ah, you are doing what to me? Well, mother-dove

mlca Tutu mu gon o fwer kebu. Hini -
says, Grandfather, it's good only, you sleep again. The point of

wae gon mi jo hoho:te nek 38. Bonego me fwer kebu
pandanus only is catching you. When he-sleeps again,

mi jo raboŋo loŋ rahe-ma: an ma helene etol
he-is-snoring, well, mother-dove that-one passes the bamboo knife

va ho: gon loŋ se tare teban lihehe an
go once only, yes and slices through belly of the 'lihehe' that-one,

loŋ re kebu ne nltin loŋ rom kebu van
yes and takes (out) again her child, yes and they-2 back again go

ru gorobul (1) e nero a lihehe me mer bur mu furu
stay (in the) village of them-2, and 'lihehe' dies quite he lies.

A suwe:
And 'finis'!

THE TALE OF THE DOVE

N

Once upon a time, a Dove and his wife had a baby dove, who - as time went by - continued to grow up.

The Little White-eyes wanted to drink water, and Young Dove wanted to be one of them to go to drink water. He asked his mother, "Mother, let me go with the little White-eyes, we'll go to drink water in the palm-tree fork-hollow." His mother said to him, "I allow you, my child, but there's just one thing, take care of yourself very well in case the palm-tree hollow should close fast around you all." Little Dove said to his mother, "All right, Mother, we'll take very good care of ourselves."

They kept sipping the dew as they went, found the palm-tree hollow, and all of them crowded inside it. They stayed drinking just like this, when - the palm-tree-hollow shut tight around them all, and they couldn't think of a way out. "How are we going to get (home)?"

The dove remembered his mother's warning, and was upset. "If I had done as my mother told me, well, I would be all right now!"

The Kingfisher heard them crying inside the palm-hollow, (crying) because the palm-hollow was completely shut around them. He said to himself, "What shall I do to rescue them?"

He pecked through the palm-tree with his beak, but the hole (he made) was big enough only for the Little White-eyes, who thus all came outside. The dove tried to come outside from the hole, but he stuck fast, and could not get outside, but fell back inside the hole, and began to cry.

When the Little White-eyes got back to the village, Mother Dove asked, "Yes, you've come, but where is my child?" They said, "While we went on drinking (in) the palm-tree hollow, it shut tight around us. The Kingfisher came and pecked through the palm-tree, but only we could get outside. Your child stuck fast in the hole, yes, and fell back inside the hollow of the palm."

His mother was upset, and said, "I'll make a pudding for him quickly, and take it and go and speak to him for fear lest a mountain-devil may come and swallow him up in the night." She grated a pudding very quickly, took it with her, and went near the palm-tree, and called: "Dove-y, dove-y, reach out and take the pudding in your hand."

Little Dove heard his mother's voice and was glad, and reached out through the little hole that the kingfisher had pecked through, yes, and took his pudding from his mother. His mother said to him, "While you remain here during the night, do take special care of yourself, in case the mountain-devil comes and calls you with a gentle voice like me, yes, and you might reach out, - and he would devour you. If you hear him call in a gruff voice, "Dove-y, dove-y, reach out and take your pudding in your hand, don't you reach out! If you hear a gentle voice, well, it will be I there, so you reach out and take your pudding." His mother returned to the village.

At the time when the cricket began to call out, the 'lihehe' (or, mountain-devil) came rushing along, and called Little Dove in a gruff voice, "Dove-y, dove-y, reach out and take hold of your pudding." But Baby-Dove did not reach out, for he knew it was the mountain-devil. Then the 'lihehe' thought, "How shall I make him reach out? I'll call him with a gentle voice."

When he called him with a gentle voice, well, baby-dove reached out just like that, and the 'lihehe' gobbled him up, and then returned to his village, took his pandanus-leaves, and began to plait.

Mother Dove made another pudding, and called (her child) next morning, saying, "Dove-y, dove-y, reach out and take hold of your pudding." But Baby Dove did not reach out, because he had completely vanished. His mother called again, "Dove-y, dove-y, reach and take hold of your pudding." His mother heard no sound, and knew that the 'lihehe' had eaten her child. She tracked the 'lihehe's' footprints back to his village, and went till she saw the 'lihehe', who was plaiting his pandanus.

Lihehe said, "Grand-daughter! You there! --

-- "Yes, it's I here!" --

-- "What wind brought you here?" --

-- "Ah, grandfather, a wind from the deep, (or, north wind)". --

-- "Ah, just as well, granddaughter, - if it had been a wind off the land, well, I would have eaten you. You stay, granddaughter, we two shall play about for a while."

While the two of them remained, the lihehe continued plaiting his pandanus, and Mother Dove said, "Grandfather, lie down and stretch yourself out for a while, and I'll go on plaiting our pandanus mat."

Then the 'lihehe' gave his pandanus-leaf to the Mother Dove, who went on plaiting till the 'lihehe' began to sleep. When he began to snore, Mother Dove took a bamboo-knife, and drew it back across the 'lihehe's' belly, to slice it open. So the mountain-devil stirred, and awakened.

- "Hey! what are you doing to me?" -

Well, Mother Dove said, "Grandfather, it's all right! go to sleep again. It's only the pandanus-point that is catching you."

When he was asleep again, and snoring, Mother Dove drew the bamboo-knife (across him) at one effort, and sliced through the belly of the mountain-devil, yes, and took back her child. Well, the two of them went back and lived in their village; and the mountain-devil lay dead.

And that's the end (of the Tale)!

Run Ne DanDan
A TALE ABOUT DAN_hDAN_h

0

1. Vanten go hu han ih na DanDan nae tUru or Tebi ran
Man one, his name there DanDan, he lived place Tebi, on

liblebo mere konkon nae te je kerir ne bu go hu lon
tree-bamboo high exceedingly; he was singing song one, yes

veen lelar te ru ta Sulol ror lonne go nae te
and women young it-was 2 belonging to Sulol, they-2 heard that he was

je kerir lon veen gole ror lonne keriran ha DanDan lon
singing, yes, women those they-2 heard the singing of DanDan, yes and

ror ^Emelole DanDan tongorten 2. Veen nero ror je
they-2 wanted DanDan it was very much. Woman they-2 they 2

me mene Ranran bonego ror je me lon tobale
were coming to Ranran; when they-2 were coming in middle of

vere ne lon ror je wuhto vanten ne si
districts (villages), yes, they-2 were asking men (them), who

vanten hu na me je kerir ne bu go hu na merom je lonta fan
man one there he is singing song one (there) we-2 are listening

me ne rar ca mene nero Ranran ta Tebi nae me je kerir ran
come? They they said to them-2, Ranran of Tebi he is singing on

liblebo 3. Lon, bonego ror je me fesi ne liblebo
tree-bamboo. Well, when they-2 were coming near to tree-bamboo

go na Ranran tefle ru ran nero ror je lonta fan
which (there) Ranran climbed stayed on it, they-2 were listening

go na Ranran te je kerir ne bu an a bonego ror tengbija:
that Ranran was singing song (his), and when they-2 looked up,

ror lohon Inka vanten su ehe:, ranran gon na tUtUtUr ru
they 2 didn't see man any, no, a cocoon only there hung remained

ran liblebo 4. Lon ror kelbere go na vanten tUru lon
on tree-bamboo. Well, they-2 knew that a man was inside

ranran gole lon ror ke "Ranran", van mere ran
cocoon that (one), yes and they-2 called, Ra ra , go high on

liblebo ror ca Ranran o harlq me ran tan lon
tree-bamboo; they-2 said, Ranran, you come down come, on ground, yes

su kiline im su bwe mansUl 5. Lon
and we-few will-build house a (one) it-will-be ours (few). Well,

gae te harlq me tebaro lon rur kiline im go hu
he descended came with them-2, yes and they-few built house one,

te marUl huborUl a Ranran tolchon demelole go ca
it was theirs (few) (of) themselves, but Ranran did-not wish that

be fwer kline nero fan im gole Ranran tefle kebu van
he'd sleep with them-2 under house that-one. Ranran climbed back went

ran liblebo lon bwe lan 6. WobUl go hu mon
onto tree-bamboo inside his cover (cocoon). Day one more,

teharlq kebu mon me teban veen nero a teca mene nero
he descended back again came with women them-2, and said to them-2,

Maro vlri tel si be talen barbar ne nero ror horo
You-2 plait rope some, it-will-be ropes of sows. They-2 ..spoke

kebu mon mene ae a ror ca lnka nek am barbar miana
back again to him, and they-2 said, see, you, your sows there-is-none,

mibe na om ca genemro mero vlri tel si be talen
it is how (then) you say, we-2 we-2.... plait rope some to-be ropes of

barbar ne? A gae te horo kebu mon mene nero a teca Gamro
sows? And he spoke back again to them-2, and said, You-2

maro dlo kelbere ni bwe a marodlo kelbere or go
you-2 don't know me yet, and you-2 don't know place which/where

barbar ne ram ru or an a gamro maro vlri
my pigs they stay place-that (one); but you-two you-2 plait

talen bu bevite ca ni na gele gamro
ropes of tuskers let-it-be-many, that I I'll pay (buy) you-two.

8. Tɛca ɡɔ hu tUru ɡorɔbUl an an barbar ɲe
He said, tree-'mɛl' one remained village his, his sows
- rar ru lɔn li-mɛl ɡɔlɛ ɡɔn a tɛca mɛnɛ veen an
they were in tree-'mɛl' that-one only; and he-said to women those/
- ɲero Gamro maro va ke vantɛn nɛ hamro vɛrɛ ɲe mɛ
his them-2, You-2 you-2 go call men of your-2 places (them) to come
- ɔr ɡɔ ca ni na ɡɛlɛ gamro mɛnɛ ɲe bogɔn 9. A
place this, so I I'll buy/pay you-two to them all. And when
- ɲero rɔr va ke haro bülbülɛn ɲe mɛ a ɲe rar
they-2 they-2 went call their(-2) friend -s to come, and they they
- ɛria bUlBUl te vite tɛn me ɡorɔbUl ha Raɲraɲ a bɔnɛɡɔ
brought canoes it-was many very came (to) village of Raɲraɲ, and when
- ɲae tɛ jɛ mae kukuan tɛban lɛan ɲae tɛ ke vio ɲe mɛ
he was making feast for marriage, he called people(-s) to come
- fesi nɛ li- mɛl ɡɔ ɲa hellɲɪn ɲe bogɔn tUru lɔn
near to tree-'mɛl' which there his belongings all it-was in-it;
10. A ɲae tɛca mɛnɛ vio bogɔn Ca gami ml naknak bu
And he said to people all, If you (all) you're ready it will be
- tɛn ca na mae banɔo ɡɔ hu mɛnɛ gami ca mi lɲka
good very, (if) I'll make miracle one before you so you'll see.
- A bɔnɛɡɔ ɲae tɛ llɲi jɛn ran wahi- li-mɛl ɡɔ hu
And when he put his foot/feet on branch of tree-'mɛl' one
- bur lɔɲ vio: ɲe rar lɲka tɛmɛ te hubɛti lɔɲ
already, well, people (they) they saw it (came) it-was a mat; yes and
- ɲae tɛ llɲi jɛn mɔn ran wahite ɡɔ hu mɔn
he put his foot/feet also (another) on its branch one more,
- lɔɲ ɲe rar lɲka mɔn tɛmɛ te to ɲe a tɛ mae tiwɛnɛ
yes and they they saw again it came it was fowl-s; and he did it-was-thus
- ɡɔn mɔn lɔɲ ɲe rar lɲka barbar tevite tɛn
just again, yes and they they saw sows (pigs) it-was-many very.

11. Lon gae te llni jen mon ran wahi - li-mel go hu
Yes and he put his feet again on branch of tree-'mel' one
- mon lon ne rar loka teme te bu ne a wahite
more, yes and they they saw it came it-was tusker-s; and its branch
- go hu mon lon teme te labanban ne a wahite
one more, yes and it came it-was "labanban" (pigs); and its branch
- go hu mon tēgae tean ne ne bogon lon rar loka te
one more it was the last of them all, yes and they saw it-was a
- terer te hu gon miwene go terer te
hermaphrodite ("terer") it-was one only, it's like (as) "terer" was
- hela Ranran gon go na te je kerir ran libebo
brother of Ranran just (only) who (there) he was singing on tree-bamboo.
12. Lon bonego Ranran te je sullni vio: ne a ne rar je
Well, when Ranran was farewelling people all, and they were
- linsine a: barbar ne a slse bogon rar llni ran bulbulten
loading their pigs and things all, they put on (native) canoe(s).
- A terer te horo mene teh ca teva bl si: van lon bulbulten
And "terer" said to sea that a wave should swamp go in canoes
- bogon lon bo ron 13. Lon vio: bogon rar
all, yes and it will (drown) sink. Yes and people all they
- ron a hellni: bogon a bulbulten ne bogon rar ron
drowned, and their belongings all, and canoe - s all they sank
- van lon teh Hubeti wo go hu a bu a barbar ne wo go hu
went in sea. Mats ..some..., and tuskers, and pigs (sows) ..some...
- rar loh kebu me senor a labanban te loh Teliteh
they swam back came ashore; and a "labanban" (pig) swam (Malekula),
- a hubeti frifri ne rar hal van Ra: a vanten ne
and mats red they floated went (to) Pentecost, and men
- bogon rar ron lon teh a terer
all they sank (drowned) in the sea; and the hermaphrodite pig (terer)

go te hela RaŋRaŋ gon tɛ lɔh kɛbu mɛ sɛnɔr tɛba helan
who was brother of Raŋraŋ only, swam back came ashore with his brother

RaŋRaŋ
 Raŋraŋ.

14. Raŋraŋ rom sale rom sale tu
Raŋraŋ they-2 stick on, they-2 stick on, (he) bumps/bumped

rɛŋrɛŋɛ Raŋraŋ rom sale rom
capsize(s) (everything);¹ Raŋraŋ they-2 stick on, they-2

sale ɛtu rɛŋrɛŋɛ rom sale
stick on, bump(ed) capsize(s) (everything)... they-2 stick on,

me sal be a ɛ rom sale ɛ tu
he sticks on where (? go)..? they-2 stick on bump(s)

rɛŋrɛŋɛ
capsize(s)...

NOTES:

lɛbanban: a high grade male pig, greatly coveted; said to have come from Malekula.

bu : a castrated pig, a tusker.

barbar : a female pig; but the word is often used for "pig" generally.

tɛrɛr : a hermaphrodite pig; my informant saw one on Tutuba island; it was said to have had three tusks.

¹In Songs, the dialects seem to be mingled sometimes; e.g. raŋ², raŋɛ, is said to have been Lɔnwɔlwɔl for "to capize", for which NA is said to be rɛŋɛ, rɛŋrɛŋɛ.

A TALE ABOUT DANGDANG

0

A certain man, whose name was Dangdang, lived at Tebi, very high up on a bamboo clump. He was singing a song, and two young women, who belonged to SULŋl, heard that he was singing; and when they heard Dangdang's singing, they desired him very much indeed. As the two women made their way to Dangdang, and came into the midst of the villages, they asked the people, "Who is that man singing a song there? - we listened to him as we came." They said to them, "Rangrang of Tebi is the one who keeps singing on the bamboo-clump."

Well, when they were coming near to the bamboo-clump up which Rangrang had climbed to his place on it, they were listening to Rangrang singing his song; but when they looked up, they didn't see any man, no, only a cocoon there that hung in its place on the bamboo-clump. Well, they knew that there was a man in that cocoon, so they called "Rangrang" loud enough to reach the bamboo-clump above. They said, "Rangrang, come down on to the ground, and we three will build a house for ourselves."

He came down beside them both, and they (three) built a house for themselves, but Rangrang did not want to sleep with them in that house, and he climbed back again on to the bamboo-clump inside his cocoon. The next day, he came down again to be with the two women, and said to them, "You two plait some rope, - ropes for pigs."

They answered him back, saying, "Look, you haven't any pigs! Why then do you say that we two should plait some rope, - pig ropes?"

He replied to the, saying, "You two don't know me yet, and you don't know the place where my pigs stay. You two plait ropes for many tuskers, so that I can buy you both." He said there was a 'mɛl' tree in his village, and his pigs were just in the 'mɛl' tree; and he said to the two women, "You two go and call the people of your districts to come here, so that I can pay them all for you two."

And when they both went off to call their friends to come, they (all) brought many canoes to Rangrang's village, and while he was arranging the marriage feast, he called all the people to come close to the 'mɛl' tree inside which all his belongings were. He said to them all, "If you are all ready, it will be best for me to perform a miracle before you, for you to see!"

And when he put his foot on one branch of the 'mɛl' tree for a start, well, - the people saw that it became a mat. Then he put his other foot on one more branch, and they saw this time that it became fowls. He did

just the same again, and they saw very many pigs. Then he put his feet again on one more branch of the 'mel' tree, and they saw it became tuskers; one more branch, and it became "ləbanban pigs; one more branch, the last of them all, and they saw it was a single hermaphrodite pig (a tərər), just as if the "tərər" was only Rangrang's brother, who used to sing on the bamboo-clump.

While Rangrang was farewelling all the people, they were loading their pigs and all their things on to canoes.

The "tərər" told the sea (to let) a wave break over into all the canoes so that they would sink. Thus all the people drowned, all their belongings sank, and all the canoes went down in the sea.

Some mats, and tuskers, and a few sows swam back ashore, and a "ləbanban" pig swam to Malekula, and the red mats floated off to Pentecost, and all the people drowned in the sea. The "tərər" (hermaphrodite pig), who was just the brother of Rangrang, swam back ashore (to be) with his brother Rangrang.

SONG

"Rangrang (and he) both stick on, they both stick on,
bump capsizē....

Rangrang (and he) both stick on, they both stick on,
bumped capsizē(s) (everything)

they both stick on, where does he stick on?

they both stick on, bump.... capsizē".

Run Ne Veen Mato Naru A TALE ABOUT WOMEN OLD TWO

P

1. Senan me Ligogo Limasēn senan Rom van tō(:) wēl
The one is Ligogo, Limasēn the other. They-2 go in creek,

rom van bildu teban bulu-wē Bōnēgo rom te: lŋka nōnōm
they-2 go stand beside hole (of) water. When they-2 look see

mija rom lŋka van lōn wē rom ca
'mija' (vine or, fruit), they-2 see go in the water, they-2 say,

taro mae bibe bi lŋka entaro 2. Rom ca
we-2 'll do it-will-be-how? he will see us-two? They-2 say,

Taro hlvi wε Rom se ku wε ro dlo lŋka
We-2 will bail out water. They-2 bail out the water, they-2 don't see.

Rom se ku wε be kebu van lon bulu-wε rom
They-2 bail out the water it'll back go in hole for water, they-2

lŋka mɔn 3. Mɔ: rom ca Taro se ku wε
see again. Very well, they-2 say, Let us-2 bail out water

mɔn Rom hlvi wε me va sul 4. Bɔnegɔ
again. They-2 bail out the water, it-goes 3 (times). When

rom hlvi wε rom te: felakte ro dlo lŋka
they-2 bail out the water, they-2 look try, they-2 don't see.

Senan me te: van mεrε mi lŋka Mija me halhal du
One (of them) looks go(es) up, sees Mija he's hanging stay(ing)

ran li-bak 5. Rom ke Mija Mija o harlŋ me fan
on tree-banyan. They-2 call Mija, Mija, you descend come down,

me lŋka genεmro lonεmro ml keke hene nek Rom
come see us-two, our-2 'hearts' it is sweet towards you. They-2

horo mεnε Mija Mija su van gorɔbUl 6. Bɔnegɔ
speak to Mija, Mija, let-us-3 go to village. When (then)

Mija mlca ehe: maro van gorɔbUl maro fli: ne lok
Mija says, No, you-2 go (to) village, you-2 put-in-oven the pudding,

bɔlca buŋ be fifi na aunεr na anε lok
it will be dark will cover, I'll go-come, I'll eat pudding.

7. Jafu senan go mehakebe han ih Tanwowlrih Tanwowlrih
A chief/man another who is bad, his name Tanwowlrih, Tanwowlrih

mo lontane Miji me je horo mεnε veen ŋaru buŋ me je fifi
(over)hears Mija he is talking to women two, dark is covering....

8. Bɔnε Mija mUru kahεrεn Tanwowlrih mεmε ja
(coming on). Then Mija stops yet Tanwowlrih comes goes in

ne veen vivi bur lon tutu man bliim Tanwowlrih
to woman young already, yes knocks-knocks her door-of-house, Tanwowlrih

mlca Ni ɲa o talhe blliim -- 9. Nɛk ---
says, I here, you open house-door. You who there?

Ni, ham vanten Mija Bɔnɛgo veen mɛ talhe blliim TanwɔwIrih
I, your husband Mija. When woman opens house-door, TanwɔwIrih

mi ja van lɔn im veen ma rɔma ca beme molɔɲɛ
enters goes inside house, woman allows that he-should-come, feels

mu ten teban 10. Bɔnɛgo rom du lɔn
it is good very because-of-him. While they-2 remain in the

im Mija hɔn mɛ ɲa mɛ tutu bili - im veen
house, Mija indeed at length comes, knocks door of house (of) woman/

Veen mlca Si ɲa Mija mlca Ni ɲa go ham vanten
wife. Woman says, Who there? Mija says, I here who (am) your man,

go nar hɔro mɛnɛ gamro lɔn wɛ 11. Veen mlca o
who I spoke to you-2 in (the) water. The woman says, You

van hetIn nam aru hak vanten go tu bur merom
go far away, I've taken my 'husband' who was-good already, we-two

du lɔn im ɲali 12. Miale Mija va ke veen an
stay in house here. It's thus Mija goes calls woman (his/that-one)

senan te veen mato Bɔnɛgo Mija mi jo ke veen mato mlca
the other she was woman old. When Mija is calling woman old, she says,

Si ɲa Mija mlca Ni a go nar hɔro mɛnɛ gamro
Who there? Mija says, I there who spoke (I spoke) to you-two.

13. Veen mato mlca o van lɔka helak ni hɔna ɲa
The woman old says, You go see my co-wife, I indeed here,

a na(m) mato bur tolo ɲaɲare ca ɔn mɛ
and /but I - am old already, it isn't right that you should (not) come

fesi nɛ ni bɔk ma kar bur nɛ go name veen mato
near to me, my smell is bad already, for that I am a woman old.

14. Mija mlca Mu goɔn o talhe blliim Bɔnɛgo veen
Mija says, It is good only, you open house-door. When woman

mato mə talhɛ bɪliim Mija mi ja van lɔn im Mija mlca Nam
old open house-door, Mija enters goes into house. Mija says, I

jo felak wɛ veɛn mato mlca Nam münmün ɛn
am thirsting for water; woman old says, I('ve been) drinking in-it,

mak ol hɔna ɲa bɔn mə kar bur Mija mlca
my coconut, to be sure, here, its smell is bad already. Mija says,

Biale ɡɔn na mnu 16. Mija mɔn tɪca Ma:
Let it be thus only, I'll drink. Mija also said, Hunger

me atɛ ni veɛn mato tɪca Nam ɛnɛn nɛ ru - rɛm hu ɲa
bites me. Woman old said, I've been eating (it) part of yam one there,

a bɔn mə kar bur Mija mlca Biale ɡɔn, na
but its smell is bad already. Mija says, Let it be thus only, I'll

anɛ Mija me ɛn mU nɪɔk 17. lɔŋ rom fʷɛr
eat (it). Mija eats it is finished. Well, they-2 sleep

ru Mija mə se juju hu me tɛn vivian ma bʰɛ
remain, Mija cuts green-coconut one, it is for newness, he strikes

nɛ ran veɛn mato (mU tu va re ran batɛn veɛn)
(it) on woman old, (he strikes goes splits on head of woman...),

lɔŋ me veɛn vivi kebu lɔŋ rom a ru fanfanɛn
yes and she-is woman young again, yes and they-2 then stay (till) morning.

18. Veɛn ɡɔ mUru tɛba Mija mlca mɛnɛ veɛn sɛnan Taro
Woman who stays with Mija says to woman the-other, Let us-2

hUɦUbsi ka hantaro vantɛn lɔŋ sɛnan mlca Mɔ:
show-show try our-two husbands, yes and the other says, Very well.

19. Rom sine bʷɛrwo Mija bur mɛmɛ tah ran
They-2 spread (flat) the mat, Mija already (first) comes sits on

bʷɛrwo ɔr mɛmɛ fri ru nɛ ran bʷɛrwo
the mat, the place comes red remains because (of him) on the mat.

20. Veɛn sɛnan mɪ kɪkɛ ka Taŋwɔwɪrih toɔ kɛlbɛrɛ ca
Woman other keeps calling tries, Taŋwɔwɪrih doesn't know how that

nə hɔ:^uere nə gɔ tɛban mo ɲɔr tɛn mo rɔlme
he can come outside, for that his belly is big very, he swallows

wlri(h) a lUm nə fali a lɔk a sise
cooking-stones, and leaf-covering of the pudding, and pudding, and things

bogɔn 21. Veen mɪ klike ka gɔn lɔŋ tUŋne im
all. Woman calls-calls tries only, yes and kindles the house

gɔ Taŋwowlrih mUru fan lɔŋ faŋ me ɛn taine
which Taŋwowlrih remains under (it), yes and the fire eats completely

Taŋwowlrih an 22. ɲae mə ɲa van gɔn rom du
Taŋwowlrih (her, that-one). She then goes only, they-2 remain

tɛba haro bari - vantɛn gɔ Miʃa
with their (2) 'origin of' husband, who (is) Mija.

Hɔ: ^uare ki lɔn tomo suwe:.
Come outside put-out-your-hand in rat. Finis.

An alternative version from verse 8, with a mixture of NA dialect, is here given:

8. Taŋwowlrih mame memo mə ke veen sɔn (sɛnan), veen sɔn
Taŋwowlrih comes it's first, calls woman the-one, woman one

mɪca me faline lɔk mɔ: Taŋwowlrih morɔlbe
says she is putting-in-oven a pudding, right! Taŋwowlrih swallows

(? morɔlme) lUm nə lɔk mUnⁱɔk morɔlme vɛr
leaf-covering of pudding, it's finished, he swallows stone(s),

rɔlme lɔk ɲaro(CC) rom f^uer Mɛlja mɛ ɲa mɛ mə ke
swallows pudding, they-2 they-2 sleep. Mɛlja at length comes calls

veen sɔn Veen sɔn mɪca me faline lɔk
woman the-other. Woman the-other says, she-puts-in-oven pudding,

me rate (NA) /vɪsi lɔk tUŋne faŋ mɪca mɛ, ɛn Mɛlja ma anɛ
digs out pudding, kindles fire, says, Come, eat. Mɛlja eats

lɔk mɪca lɟulɟu ca o aru lɟulɟu be faŋ
pudding, says, Young-coconut, if you take young-coconut, let it be hot.

Maktu ljuju cu vere ran batən veən wəulu-
He takes young-coconut, strikes-splits (it) on head of woman, hair of

veən gɛ(NA) mamto veən vivi mɔl ma ca mɛnɛ veən go
woman who is old, (becomes) woman young again, says to woman who

tɔn Taŋwɔlrih rom du lɔn im maca Taro
with-her Taŋwɔlrih they-2 remain in house, (she) says, Let-us-2

bsine hantaro jafu veən sɛnan
show our (two) 'masters' (husbands), woman (the one) (the other)

ma (sine) hobati be sɔl mɔ: veən mə ke Mɛlja Mɛlja mɛmɛ
spreads mats three right!, the woman calls Mɛlja, Mɛlja comes,

ta raro bate mɔ: veən sɛnan mu sũnɛ
sits down (? on them-2) mats, all right, woman the other spreads

tUnjɔ(n) Taŋwori me ce kəva Taŋwori Taŋwori mu lu ru fan
his bed Taŋwori, calls tries (to) Taŋwori; Taŋwori hides stops under

im veən me ce ke (v)a Taŋwori tolo hɔurɛ Mɔ:
house, woman calls - tries Taŋwori, he does not come out. All right,

jamar (NA) mica na tUnɛ faŋ na sɛnɛ im
the woman (wife) says, I'll kindle fire, I'll (? light fire on) house

bãŋanɛ Taŋwori mi jɛn helalɛ Taŋwori mahalal
it will destroy Taŋwori, it devours destroys Taŋwori he is lost (disappears).

Mɔ: Mɛlja tɔn veən ŋa sɔn rom ŋa ru Mɛlja
Right!, Mɛlja with-him woman there other they-2 then remain. Mɛlja

me mar veən me je rɛŋ me rɛŋhɛ (rɛŋhɛ) Mɛlja veən me mar me
dies, woman is crying, mourns-for Mɛlja, woman dies, it is the

ral kɔkɔ: ŋalɛ
word (to) close there!

THE TALE OF THE TWO OLD WOMEN

P

One was Ligogo, the other Limaseŋ. They went together to the creek, and stood beside the water-hole. When they looked and saw the reflection of a 'miya' fruit (or, vine), - they were looking into the water - , they said, "What shall we do (to make) him see us?" They said, "We'll bail out the water." They scooped it out, and couldn't see him. They bailed it back into the water-hole, - and they saw him again. Very well, they said, "Let us bail out the water again." They bailed the water three times. When they (had) bailed it, they had a look to see, but couldn't see (him).

One of them looked upwards, and saw Miya hanging in place on a banyan tree. They both called, "Miya, Miya, come down to see us two, our hearts are sweet on you!" They said to Miya, "Miya, let us three go to the village." Miya said, "No, you two go to the village, and put a pudding in the oven, and when it's dark, I'll come and eat the pudding."

Another chief, a bad man whose name was TangwowIrih, overheard Miya¹ talking to the two women. As dark was coming on, and Miya waited still, TangwowIrih came to enter the young woman's (house) for a start, and knocked on her door. He said, I'm here, open the door!"

- "Who are you, there?" -

- "I, your husband Miya!"

When the woman opened the door, TangwowIrih went inside the house, and the woman allowed him to come in, and felt very happy because of him. They were still in the house when Miya too at last came and knocked on the woman's door. She said, "Who's there?", and Miya replied, "It's I, your husband who spoke to you two in the water." The woman said, "You go far away, I have my good 'husband' already, - we're both in the house here."

So Miya went off to call his other woman, - she was an old woman, and when he called her, she said, "Who's there?". Miya said, "It's I, who spoke to you two."

The old woman said, "Go and see my co-wife. As for me, I am old already, and it isn't right for you to come near me; my odour is already bad, because I am an old woman."

Miya said, "It's all right, open the door!" When the old woman had opened the door, Miya went in to the house. He said, I thirsty for water," and the old woman said, "I've been drinking some, here's my

coconut, to be sure, but its smell is quite bad." Miya said, "That will do, I'll drink it." He also said, "I'm hungry." The old woman said, I've been eating this bit of yam, but its smell is quite bad." Miya said, "It will do like that, I'll eat it", and he ate it all up.

Well, they lay down to rest, and Miya cut open a young-coconut, the one for 'renewal', and struck it on the old woman, - he split it on the woman's head, - and she was a young woman again, and they both then stayed till morning.

The woman who was with Miya said to the other woman, "Well both try to show off our husbands," and the other said, "Very well!" They spread the mat, and Miya for a start came and sat on it, and the place came to glow because of him, on the mat. The other woman kept calling TangwovIrih, but he couldn't come outside because his belly was huge, - he'd swallowed cooking-stones, leaf-cover of pudding, and the pudding, and everything. The woman kept calling, and then set fire to the house in which TangwovIrih was, and the fire completely devoured her TangwovIrih. Then she just went, and they both stayed with their original husband, that is, Miya.

("Come outside, and put out your hand in the rat's dirt." That's the end of the Tale".)

Alternative version, as from point marked on previous page:¹

TangwovIrih came first, and called one of the women, who said she was putting a pudding in the oven. All right! TangwovIrih swallowed the leaf-covering of the pudding all up, he swallowed the stones, he swallowed the pudding, and the two of them lay down. Melya came at length, and called the other woman, who said she was putting a pudding in the oven, she dug up the pudding, kindled a fire, and said, "Come, and eat."

Melya ate the pudding, and said, "A green coconut, - please get a green coconut, and let it get hot." It was heated... He took the young coconut, and split it by striking it on the woman's head, (on) the old woman's hair. She became a young woman again, and said to the woman who was in the house with TangwovIrih, "Let us show (off) our two masters!"

The one woman spread three mats, then called Melya, who came and sat on two of the mats. Very well! the other woman spread Tangwori's bed, and tried to call Tangwori, but he remained hiding in the house. She tried to call Tangwori, but he did not come out. Very well! the woman said, "I'll light a fire, and set fire to the house, and it will destroy Tangwori." It devoured Tangwori, who completely disappeared.

Well! Melya went on living with the other woman. He died, and she wept, - she mourned for Melya. Then she died.

And that is the End of the Tale.

Run Ran Ljen Vju Q
TALE : ON FOOT(PRINT) OF THE SPIRIT-BEING
(In the North Ambrym dialect)

1. Vanten tesu e suI kirine Barkolkol "MasUm be suI kirine
Men they-3 were 3 with Barkolkol, "We-3 are 3 with
neŋ" Barkolkol tefe SUM tobo: maalo mēlam tēn
you". Barkolkol said, We-few shoot fish(es) it is great, (many) very.

Barkolkol tefe Maalo mēlamtēn be ¹jel tēn na r^obo:
Barkolkol said, Fish it is very many it is many very, I'll shoot the
maalo ba senor tehUbsine bago nan su ¹jel
fishes to go ashore; he showed miracle that-one (his); let us go.

3. Tesu fe Su r^obo: maalo ba lon te ge r lam
They-3 said, We'll shoot fishes go in sea which (was) big;

tefe ehe: edlon jile su r^obo: ba senor 4. Te
he said, No, it will not be thus, we'll shoot to go ashore. He

fēn te ba ho ŋa maalo teve jel tēn 5. Tesu
shot it went once only, fishes it was many very. They-3 said

bane nesU Barkolkol ŋea ma kea mēlamtēn ma r^owene sese
to them-3, Barkolkol here knows it is great very, he does a thing

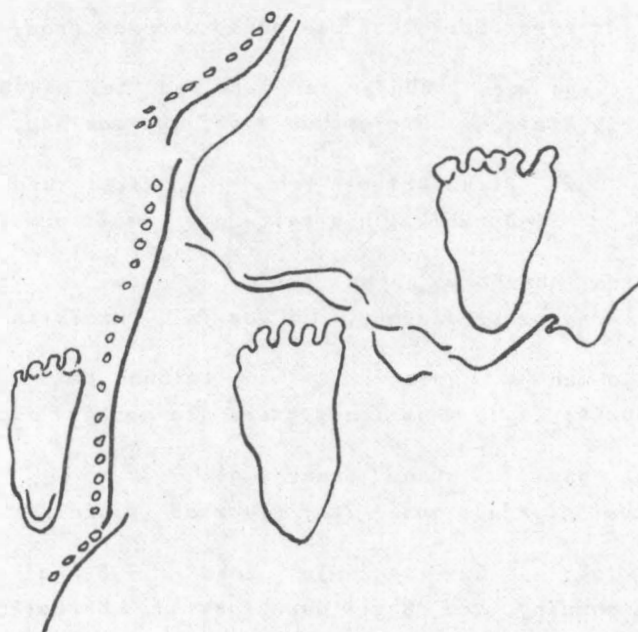
SUm lehe 6. Barkolkol tefe mUsUm jekea lomsU mā
we-few(3) see. Barkolkol said, you-3 know, your(3) inside is

rēn nē? Tesudlon jekea 7. Jldlo kea tesu
light about it? They-3 didn't know; We (all) don't know they-3

a rjibe (? tesu ^a ria be) Barkolkol te wu bane nesU
went where, (they-3 went took where). Barkolkol was good to them-3.

SUm lliŋi jēsU ran ver mlite mēraŋa Barkolkol
We (few) put our feet on rock, its track there-is-none; Barkolkol

malŋi jen te mlite mUru Vantɛn ha ŋɛli
 puts his foot, yes and its print remains. Man what he here?



ROCK MARKINGS NEAR SEA, NORTH POINT, AMBRYM,
 IRAN LJɛN VJU/, TALE Q. "THE SPIRIT-BEINGS' FOOTPRINTS"

A TALE : IN THE WHITE-MAN'S FOOTPRINTS¹

Q

There were three men with Barkolkol, (and they said), "We are three with you." Barkolkol said, "We shoot very many fishes." Barkolkol said, "There are lots and lots of fishes. I'll shoot fishes towards the shore." He showed a miracle like that. Let us go. They (three) said, "We'll shoot the fishes in the direction of the big sea," but he said, "No, not like that, we'll shoot them in the direction of the shore."

He shot once only, - and there were very many fish! They said to each other, "This Barkolkol has very great knowledge (and skill). We have seen him do 'something'!"

Barkolkol said, "Do you know how to do it, do you understand about it?" But they did not understand it.

All of us don't know where the three went (? and where did they take/? him). Barkolkol was good to them.

We put our feet on the rock, and there is no footprint. Barkolkol puts his foot (there), yes, his imprint remains. What kind of man is this?

¹See diagram

Run Ne Berkolkol a Bunjam
TALE ABOUT BERKOLKOL AND BUNJAM

R

1. Te mo Berkolkol te jafu go tu sise bogon
It was at first Berkolkol was chief who was good, things every
te hellin an go Bunjam te jafu go te hakebe hellin
was his property his own. Bunjam was chief who was bad, his belongings
tiana 2. Berkolkol man teh kike: tUru
it-was-none. Berkolkol his salt-water small remained, (was),
a or lon barne wo go hu tefwe ru ne teh
and place(s) among grass ..some... it was full remain(ing) of salt-water.
Teh te jo mah gole tolchon ta: teh
The sea was 'going dry', that (saltwater) did not dry right up, saltwater
tUru mato gon fan rebarne ne 3. nero
remained always only/just under leaf of grass (plural). They-2
ror rehe lok a ror jo enka Berkolkol tewuhu an
they-2 grated pudding, and they-2 were tasting. Berkolkol sprinkled his
lok ne ol Bunjam te wuhu an an go ne
pudding with coconut (juice). Bunjam sprinkled his his-own with
ro: bta 4. Ror hehehe aro lok mene nero
sap of breadfruit. They-2 gave their(2) pudding to them-2,
ror kerker ka 5. Bunjam te lonne tu teban
they-2 tried to taste. Bunjam felt it-was-good because of
ol a teh go Berkolkol te wuhu an lok ne
coconut and saltwater which Berkolkol (had) sprinkled his pudding with.
6. Bunjam tehehehe an ur- (NA) lok hu mene Berkolkol tekerker
Bunjam gave his piece of pudding one to Berkolkol, he tasted,
te hakebe teban go ol teh tiana ne
it was bad because coconut, saltwater, there was none in it.
7. Berkolkol te wuto Bunjam Om aru teh or go be
Berkolkol asked Bunjam, You('ve) take(n) saltwater place where?

- BUŋjam tɛca Mianja -- "hu - ha" -- Tɛca ro
 BUŋjam said, There is none. Juice of what? He said, Juice

bta gɔn 8.
 of breadfruit only.

NOTE: This Tale is obviously unfinished.

A TALE ABOUT BɛRKɔLKɔL AND BUNGYAM

R

At the beginning, Bɛrkɔlkɔl was the good Chief, and everything belonged to him. BUNgyam was the bad Chief, who had no possessions. Bɛrkɔlkɔl had a small quantity of salt-water, and a few places among the grass were full of it. When the sea's tide was going out, that (salt-water) did not dry up; saltwater always remained under the blades of grass.

Both of them grated puddings, and were tasting them. Bɛrkɔlkɔl sprinkled his pudding with coconut-juice; BUNgyam sprinkled his with breadfruit-sap. They gave their puddings to each other, and were both trying the taste. BUNgyam was pleased because of the coconut and the salt-water with which Bɛrkɔlkɔl had sprinkled his pudding. BUNgyam gave a piece of his pudding to Bɛrkɔlkɔl, who found the taste unpleasant because there was no coconut or salt-water in it. Bɛrkɔlkɔl asked BUNgyam, "Where did you get salt-water?", and BUNgyam said, "There is none" (or, "I have none.")...

- "What juice?" - (BUNgyam said), "Only breadfruit sap.".....

(Tale of POISONED ARROW) (North dialect)

S

1. Vanten haŋlam njer ɛm do mar ɛm do rɛva barhu nan
 Men 'tabu' they they are dying, they are taking bones of-them,

 ɛm do rahe ŋe do e wu tɛn
 (those) they are grinding it, it becomes sharp-point native, (indigenous).

2. ɛm fe bɔŋɛɛ ɛma rɔɔ vanten nɛ wu tɛn te li-
 They say when we/they shoot a man with point-native, well, stick

 ulu mu mur ru kline tɔr a wu ŋa
 (of) black-palm falls remains with wild-cane, and the point only

ba hilva lɔn tabɛlln vanten
 goes goes-in inside body of a man.

THE POISONED ARROW

S

When 'tabu' men die, they take a bone of them, and grind it till it becomes a (native-made) sharp point. They say, when they shoot a man the bone-point, well, ...the black-palm stick falls and lies with the wild-cane, and only the point goes into the man's body.

(Also about POISONED ARROW) (North dialect)

T

1. Vju li- tɔŋ wu tɛn te mato
Bow wood of mangrove, sharp-(human)-bone-point real, it was old
tɛn Tɔlɔlu toɔ e ta marɪn tɛn
very. Tɔlɔlu, he isn't (is) (he is not) belonging-to long ago very,
te ta Tɔnbəŋ tɪn maŋru ŋa tɛ jɛkeə
he was of Tɔnbəŋ (village), his son remains there/just!, he understood
ra - wu - an
grind- human bone- "ing", .. (he fashioned)

barhu te sur 2. Tɔlɔlu te ro b^əhi
(the dead man's bone), the bone spoke.... Tɔlɔlu was fastening,

tɛ b^əhi taɔr nɛ ŋa barhu nɛ Bəraŋ (tu^u) tɛfe Be
he fastened, bushman (like) just; the bone of Bəraŋ (tu^u) said, He (it)

ta-ɔr ŋa o fi taɔr nɛ ŋa 3. Barhu
is belonging-to-bush just; you fasten bushman (like) only. Bone

tɛfe o blur kɔtɛ nɛ te ro tu rɔd nɛ
said, You stick/fasten through (across). He was hit-gluing (it).

4. Te tɛr ba tɔn a toɔn ^ɛlɛ vantɛn te hu ba
He looked go behind him, and didn't see man any (go) (v)

tɔn 5. Te rɔŋta kea toɔn o Bəraŋtu^u do
behind him. He listened tried its voice, O Bəraŋtu^u, it is

sur o f^jɛn kea ni 6. Vantɛn hu mɔn te ro me (tɛ) tɛr
saying, you shoot-try me. Man one more was coming look for

bati te ro la mɔl Tɔlɔlu tɛ mku te lu kɔtɛ hal
a mat, he-was-going back. Tɔlɔlu ran he-hid 'across' road,

te bla vju ne vanten geli te ktu bati ru te r^abo
he-'pulled' the bow at man this, he-took mat (to) stop, he shot (him).

8. Te mku ba va ro ksu ne bati te ro mar klirine
He- ran go go(ing) (threw dropped) the mat, he-was dying same time/

ge te ro ksu ne bati 9. er... na fafine llq
with as he-was-dropping mat. They... (at length) carried put

mole ba lon bati - nan 10. Te na fcu lon edlon
back go inside mat his. He was buri(ed) in-it.... They

jεkea ge te ro mar ne ha
don't (can't) know that he-was dying because-of what.

THE POISONED ARROW (Another version)

T

A bow of mangrove wood, with its real bone point, was very old. Tololu, who lived not so very long ago, belonged to Tonbang village, (his son is still there!), knew how to grind human bone.The bone spoke. Tololu, in fastening (the bone on to the stick), fastened it in bushman-like fashion. The bone of Berang (tuwU) said, "He is just a bushman! You just fasten it like a bushman!" The bone said, "Glue it across." He began to hit and glue it. He looked behind him, but could not see any person behind him. He did his best to listen to its voice. "O Berangtuwu," it was saying, "you try to shoot me.".... Another man was coming, to look for a mat and began to return. Tololu ran and hid (so as to block) his road, pulled his bow at that man, took his mat(s), and shot him. He ran away, throwing down the mat, - he was dying at the same time as he was throwing down the mat. At length they lifted him, and put him back inside his mat, and he was buried in it. They don't know why he died!

U

1. Bonege er ba ho Queensland ta marln njer
When they went stayed Queensland, belonging-to long-ago they,
 jafUmta te tanbija tefe bane ol Jafu o fe bane ge njer
an old chief looked up said to the moon, Sir, you say to (who) they

em do om ran vere mēnan viu gē eb mōl me
they-are-working on country of white-man, that he back come.

2. Tolon ve ta marln aflo: te hōl mōl ē njer me
It wasn't (of) long time, a ship brought back them come.

A Fragment about the Days of the Labour Trade

U

When the men of long ago went to stay in Queensland, an old chief looked up and said to the moon, "Sir, you tell all who are working in the white-man's country to come back." Not long afterwards, a ship brought them back.

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